The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, APRIL 6, 1850.

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, . 8 " " 4 "
" " " HOLY COMMUNION, . 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
Also a lecture on Wednesdays, during Lent, at 6 "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 5 "

Calendar for April.

7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. St. Mark the Evangelist.
28. Fourth Sunday after Easter.

MAY.

1. St. Philip and St. James the Apostles.
5. Fifth Sunday after Easter or Rogation Sunday.
6. Rogation Day.
7. " "
8. " "
9. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
12. Sunday after Ascension Day.
19. WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
20. Monday in Whitsun Week.
21. Tuesday " "
22. Ember Day.
24. " "
25. " "
26. TRINITY SUNDAY.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Canfield, Rev. E. H., 216 Walker st.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R. T., 98 Twelfth st.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Frost, Rev. Wm. J., 722 Broadway.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Harriman, Rev. Orlando, 411 Fourth st.
Hart, Rev. A. Bloomer, 5 Mercer st.
Harwood, Rev. Edwin, 86th st. near 3rd Avenue.
Hawks, D.D. LL. D., Rev. Francis L., 217 Tenth st.
Henry, D. D., Rev. Caleb S., 146 Macdougal st.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Hollingsworth, Rev. Samuel, 6 8th Avenue.
Houghton, Rev. George H., 36 East 27th st.
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Hoyt, Rev. Ralph, 117 Madison st.
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Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
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Mead, Rev. Edward N., 26 West Fifteenth st.
Millett, Rev. James, 135 Eldridge st.
Morris, Rev. William, 76 Varick st.
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Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
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Spencer, Rev. Jesse A., 97 Amos st.
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Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
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Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av.
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Weston, Rev. Sullivan H., 101 Chamber st.
White, Rev. Ferdinand E.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Williamson, Rev. Charles H., 68 Duane st.
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Bourns, Rev. Edward, 30 Clinton st.
Childs, Rev. W. L., 153 Henry, cor. Joralemon st.
Clark, Rev. John W., 88 Orange st.
Clements, Rev. Francis C., 1 Sands st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
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Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 30 Johnson st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Shackelford, Rev. J. W., Franklin Av., near Myrtle.
Spooner, Rev. John A., Franklin Av., betw'n Myrtle & Park.
Stearns, Rev. John, Powers st. 2d door from Pacific.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.

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Moore, Rev. Jacob D. L., Hoboken.
Mahan, Rev. Milo, Van Voorst.
Reynolds, Rev. John West Hoboken.

Poetry.

For the Churchman.

Prayer of Berengarms.

DIED 1088.

JUSTE JUDEX, JESU CHRISTE
REX REGUM ET DOMINE.

Righteous Judge, Anointed Saviour,
Lord of Lords, and King of Kings,
With the Father and the Spirit,
Ruling all created things,
Deign to hear a sinner's wailing,
Cover me with mercy's wings.

Oh my Saviour, I beseech Thee,
May Thy glorious passion save,
Me assailed by storms unceasing,
Tossed on sorrow's darken'd wave;
Thus may I abide for ever,
Happy as Thy son and slave.

May Thy strength with me be present,
Evermore my spirit's stay;
Lest the armed hosts of evil
Wound me in life's dangerous way;
Lest the snares on earth abounding
Into sin my steps betray.

Thy right hand hath bent and broken
Death's strong gates by Satan barr'd;
Break each foeman's vengeful weapon,
And from words of darkness guard;
In life's beleagur'd pathways be
Evermore my watch and ward.

Hear me, Christ, oh hear me weeping,
Mourning o'er remember'd sin;
May my soul, obedience seeking,
All its sacred solace win,
Shelter'd from th' Accuser's malice
By the peace that grows therein.

Let them be o'erpower'd and perish
Who my trusting soul would slay,
May their own snares into ruin,
Endless ruin, the fiends betray.
Loving Jesu, Jesu holy,
Leave me not alone I pray.

Thou from Heaven hast descended,
In the Virgin's womb to dwell,
Thence assuming man's true nature,
To redeem my soul from hell,
By Thy precious bloodshed cleansing
The frail creature lov'd so well.

Be my keeper and defender,
Be a heavenly shield to me,
Side by side with Thee contending,
Lead me on to victory,
Conquering those whom Thou hast conquer'd,
May I share Thy joy with Thee.

From the radiant seats supernal
Send the Holy Paraclete,
With the brightness of Thy wisdom
Clothe me as to Thee seems meet,
May I tread the Tempter under
Bleeding but unyielding feet.

May Thy loved Cross, upon my brow
Erst by hallowed finger sign'd,
Under Thy victorious banner
Shield my senses, guard my mind,
Help me yet the fainting foeman
Overcome in chains to bind.

Have mercy on me, Saviour Christ,
Save me, Son of God Most High,
Pardon my crying sins, O Lord
Of pure angels in the sky,
Thou who alone forgivest sin,
O miserere mei!

To God the Father, God the Son,
God pure Spirit, Three in One,
Thou who for ever livest God,
And art called Lord alone,
To thee perennial praise be giv'n
As in lapse of ages gone.

Waddington. J. H. H.

Selected Matter.

From the Christian Remembrancer.

ART. 1. The Argument of Dr. Bayford on behalf of the Rev. G. C. Gorham, in the Arches Court of Canterbury. March, 1849. Second edition corrected. London, Seeley's.

2. A Charge delivered to the Clergy of the Diocese of York. June, 1849, at the Primary Visitation of Thomas, Archbishop of York.—Published at the request of the Clergy. Third edition. London: J. W. Parker, West Strand.

The recent revival of the controversy upon Baptismal Regeneration, the proceedings in the Ecclesiastical Courts, the elaborate speeches of the counsel, the copious appeals on both sides to the pages of our divines, and the various publications which the agitation of the question has elicited from private quarters, appear to suggest the propriety of some general review of the present state of the argument on this doctrine, as all this recent discussion has laid it before us. In attempting such a task, indeed, within the limited space which we have at command, we cannot pretend to do more than touch on the principal and leading positions relating to this doctrine, which the recent discussion has unfolded. But thus much we shall endeavor to do in the following article; the first part of which we shall devote to the consideration of the theological reasoning which has been applied, and the second part to the consideration of the authorities of our Church which have been appealed to for the decision of the controversy.

It is evident then—and this is not a matter of opinion, but a matter of fact in which both sides agree—that so far as words and their grammatical construction are concerned, Baptismal Regeneration is asserted by our Church of every single infant which is baptized in her: for, of every single infant which is baptized in her, she says: "This child is regenerate." It is only claimed on the side of our opponents, that they have a right to take these words in a particular meaning which they do not of themselves bear, and regard the assertion not as a categorical, but as an hypothetical one; as expressive of a charitable hope, that such may be, and not of the statement that such is the case. They argue that the figure of speech by which something is asserted grammatically, but is not at the same time intended to be asserted really and actually, is not an uncommon or unrecognized one, in conversation or writing; that one person, for example, says to another in talking,—you say, you think, you walk, you stand, and the like, not meaning to assert that his companion is either speaking, or thinking, or walking, or standing, actually as he asserts him to be; but only supposing him for the sake of conversational convenience, to be doing so; that poets say repeatedly, I saw, I heard, not meaning to assert the literal fact that they saw and heard what they proceed to describe; but only supposing it for the sake of poetical convenience. Proceeding nearer home, they then remark, that in the Burial Service, our Church makes use of this figure, and speaks of the dead person as one of the saved, which she cannot possibly mean, because she cannot possibly know whether the person is one of the saved or not, to assert it actually of him. Proceeding nearer still, they observe next, that in the service for the baptism for adults, she asserts regeneration, as far as language goes, absolutely of the baptized adult; when she cannot possibly mean, because she cannot possibly know whether the adult has fulfilled those conditions upon which alone such regeneration takes place, to do so. They draw from these analogies the conclusion that the same liberty was intended in the office of infant baptism, and that the regeneration there asserted, absolutely as far as language goes, of the baptized infant, is not intended to be asserted absolutely, but only hypothetically, and as the expression of a charitable hope.

To this argument, however, there is one very short and very decisive answer. It may be conceded that the figure of speech by which a thing is expressed as actually taking place, while only a supposition is intended, is not an unusual one; and it may also be conceded that this figure is used in the Burial Service of the Church, and in the office of Adult Baptism. But whenever we pronounce this figure to be used, there must always be something in the circumstances of the case to show that the literal assertion is not intended. It is asserted by writers that Apollo built Troy; and it is also asserted by writers that Sir Christopher Wren built St. Paul's; but it would be absurd to argue that because the former was a poetical and not a literal assertion, that therefore the latter was, too; because the whole circumstances of the case clearly point to a non-literal assertion in the former instance, which they do not do in the latter. A person in conversation says to you—You stand on the top of the column and look down upon London; and another person the next minute comes up to you and says—I stood upon the top of the column and looked down upon London. It would be absurd to argue that because the former was an hypothetical assertion, that therefore the latter was, too; because in the former case the speaker saw that you were at that moment sitting on your chair in a drawing room, and therefore could not possibly be understood as meaning to assert literally that you were at that moment standing on the top of the column near London Bridge. Notwithstanding the frequent use of the figurative assertion in books and in society, a very clear line of demarcation separates it from the literal one, and the largest and most interrupted series of the former class would leave the very next instance of the latter as free from possibility of an hypothetical construction, as if there were no such form as the figurative one in use at all. The same line of demarcation, and the same reason for it, separate the assertions in the Burial Service and in the baptismal office for adults, quite clearly and unanswerably, from the assertion in the baptismal office for infants. In each of the two former there is something in the very circumstances of the case which shows that the assertion was not intended as an absolute one. It is impossible that we can know for certain whether this or that person is saved or not; and therefore if we assert that this or that person is, our assertion must be taken as an hypothetical, and not an absolute, one. In the same way it is impossible that we can know for certain whether this or that adult is a fit and worthy recipient of baptism or not, because no one mind can penetrate into any other; and therefore if we assert this or that adult absolutely to be a fit and worthy recipient, or which is the same thing, assert him to have derived that effect from his baptism, which a fit and worthy recipient alone does, the assertion must, in the nature of the case, be taken not as an absolute but as an hypothetical one.—But in the case of infant baptism, this reason for giving an hypothetical construction to the absolute assertion does not apply; because we know that all infants, brought to the Church to be baptized, are fit and worthy recipients of baptism; and therefore the absolute assertion made respecting them has not this opening to a hypothetical construction.

As yet therefore, the absolute assertion of regeneration made in the service for Infant Baptism, stands on the same ground on which ordinary absolute assertions do, and requires to be understood in the way in which ordinary absolute assertions are,—viz: as meaning to assert what it does assert. And upon this ground it must stand, and with this meaning it must be taken until some reason in the circumstances of the case is discerned, why it should be taken otherwise. Such a reason is professed, however, to have been discovered, in the course of the recent controversy on this question, and a very simple and summary one, in the shape of one particular article of theological opinion or belief, alleged to have been held by the school of reformers, under whose care and supervision the baptismal office was compiled; an opinion, it is asserted, which necessarily prevented those who held it from believing that regeneration did accompany baptism, in the case of all baptized infants; and which therefore, in their case necessarily attached to the absolute assertion of it in the baptismal service, an hypothetical meaning which hypothetical meaning having been thus attached by those persons to the assertion, must be considered to have been attached by the *Church* to that assertion, thus making it then, once and for all, an hypothetical one—a charitable expression of hope, and not a statement of a fact. The theological article he refutes, is that of Predestination.—It is stated that the divines under whose care our liturgy was composed, held the doctrine, that from all eternity some individuals were predestinated to eternal life, and others excluded from that predestination, or reprobated; the inference is made that those who held such a doctrine could not possibly believe that all infants were regenerated in baptism; and the conclusion drawn out as above, that if they did not believe it, the Church did not impose it!

Now the first objection to this argument is to the last step in it, or the conclusion. For the question certainly immediately occurs, supposing it ever so true, that the reformers themselves, few or many of them, did not personally believe in the regeneration of all infants in baptism, and so gave, in their personal use of the words, an hypothetical meaning to that assertion—how far the Church is committed to the private opinions of individuals however distinguished and influential a part they may have taken in the changes of that era, provided they did not introduce them into her public formularies. And therefore the reply might be made at once to this argument, that the Church was committed only to her public acts and formularies, and that her meaning must be decided by them; the reply which Sir Herbert Jenner Fust made in his clear and able judgment.

Waiving however the legal ground, and going straight to this objection itself as it is put, we may meet it with one very easy and summary answer. If by predestinarianism, the objector means such a predestinarianism as denies the doctrine of regeneration of all infants in baptism; in that sense it is quite true, that predestinarianism is inconsistent with a belief in that doctrine. But if by predestinarianism he means simply the doctrine legitimately included under that term, in that sense predestinarianism, has been held for ages in the Church by large schools of theologians, who beyond all doubt or question, did hold the full doctrine of Baptismal Regeneration. It was held by St. Augustine, and set out in the strongest and most pointed form by him, in his triumphant contest with the Pelagians. His teaching was received without any protest by the whole Catholic world of his time, with the exception of a very small party whose voices were finally suppressed by a council, a hundred years after his death. He then reigned with a kind of monarchical influence over the theology of the whole Western Church for a period of nearly a thousand years. The greatest luminaries of the middle ages were content to sit under him as their master; to take his dicta for their text, and to expound him as if it were the design and function of theological science to expound St. Augustine. They occasionally ventured on a liberal interpretation of his language, but nobody dared to contradict the language itself; and whatever differences of opinion were indulged were maintained under an Augustinian title and cover, and accommodated to the external Augustinian mould.

St. Bernard, Peter Lombard, St. Anselm, and Thomas Aquinas, in succession preached and expounded him. The latter rose above the position of a disciple, and became in his turn a monarch in the theological world, still handing on, however, the dicta of his teacher. For five hundred years the school of Thomas Aquinas, though not without rivals which modified some of its positions, was supreme in Europe. As the Reformation dawned and showed that some of these positions, which assigned so conspicuous a place to the Divine acts of grace and predestination in the work of individual salvation, were made to act on the reforming side, this portion of mediæval theology became unpopular with Roman divines; and the dicta of St. Augustine were thrown aside, when Luther and Calvin quoted St. Augustine, and exchanged for positions more expressive of the human share in the work of salvation, and the powers of free will. But up to the era of the Reformation, the theology of the Western Church was in all its leading statements on the subject of grace and predestination, mainly Augustinian; from which theology proceeded our 17th Article, of which we shall say more hereafter.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XX.—LIBERTY AND RIGHTS.

(Continued.)

Let us now ask history. If history, I said, has spoken, let me hear what it has to say.

The reader may perhaps have heard of old Joice Heth, the negress, who was exhibited in the Atlantic cities a few years ago, and brought great gain to her masters, claiming to be a hundred and sixty years old, and to have been the nurse of General Washington. I saw the old lady myself, and I saw *the documents* by which her pretensions were verified; thousands saw also, and believed. In fact the poor old creature had heard the story so long, and had told it so often herself, and had heard so much about *the documents*, that she verily believed she was a hundred and sixty years old, and had been the veritable nurse of General Washington! and like old Joice Heth, Puritanism had told her own story so long, that not only had she begun to believe it herself, but until recently, nearly everybody else believed, on the strength *of the documents*, that Puritanism was the bona fide nurse of General Washington, and Faneuil Hall in Boston, the identical cradle where she rocked him. But the day has come, when the Pythoness herself begins to doubt the oracles, and they who use such curious arts may yet, like the writers of Ephesus, make a bonfire of their books.

As a boy at school, with Morse's Geography and New England Readers to enlighten me, I could imagine a company of "pilgrims" landing on Plymouth Rock, amidst the howlings of the winter storms, with no earthly end in view, but one that in truth, was not of earth, to find an asylum for the exiled genius of "civil and religious liberty." When I was a child, I spake as a child, I thought as a child, I understood as a child. But what are the facts, which I know or notice now, and which I did not notice or know before?

First of all, my attention was called to the fact, which as a schoolboy I was not allowed to know, that the "Pilgrims," who landed on Plymouth Rock, in 1620, did not sail in the May-Fower from "their own native England," but from Holland, "where (to use their own words) they did quietly and sweetly enjoy their church liberties" for eleven good years, and where those who remained, enjoyed all the liberty they could desire as long as they desired it, but where they soon got to be as restless as they had been in England, and, as a friendly writer was obliged to say, "their zeal began to languish for want of oppositions, and they grew tired of security in a place where they were without power and consequence." They came to America, no doubt, in part from religious motives; but it was to establish exclusively their own religion; and, as to the rest, Dr. Coit (to whom I shall owe the principal part of the facts to be collated in this chapter) has adduced unanswerable proofs and documents of their own, to show that the "whale-fisheries," and the "fisheries of the coast" (to which they kindly advised their late friends, the hospitable Dutch, not to send their boats and ships, lest the fishermen about Plymouth rock—(glorious old rock!) might capture them!) and "the exclusive trade from Nova Scotia to the southern parts of Carolina," and "the entire property of the soil besides," all secured by their charter from a British and Episcopal King, entered about as much into their plans, as the whale fisheries of the North-West coast do now into the operations of the New Bedford Deacons, or the gold of California into the speculations of the thousands that are now suffering and perishing to reach that country, some to get gold, some to extend commerce, some to establish a political empire, and some to find new dominions for the Church of God. As the eyes of the world are this moment turning to the El Dorado of the Pacific, so in those days, the eyes of all Europe were turned to America on the Atlantic, as the sources of future wealth and aggrandisement, and the ships of all Europe were now hovering about our coasts, as eagles gathering to their prey. It was *not* persecution that drove the Pilgrims to New England. The Pilgrims came from Holland, and even in England were not required to belong to England's Church. What then, was the great grievance? It was this. About two thousand ministers, and among them some Jesuits, in disguise, entered the Church of England, raised the old cry of Popery against her forms, with a view to "revolutionize it" (as the Cincinnati divine I quoted in the early pages of this narrative, would say,) and make it Genevan, Presbyterian, or Puritan; their vows of ordination sat loosely on them, and they purposed to break them when they took them; they threw aside the prayer-book, or mutilated and corrupted it, and sought to alter the whole framework of the Church; at last discipline became necessary, and the intruders were required to conform to the church which had recorded their vows, or else to cease from officiating at her altars. This was the hardship. "They felt persecuted, because they were not allowed to persecute." And says the Presbyterian "Quarterly" of Edinburg, "they would not tolerate the Church, and taught, that if princes hinder those who seek for *the discipline*, they are tyrants both to the church and ministers, and, being so, may be deposed by their subjects; thus completely," adds the 'Review,' "did Popery and Puritanism meet in the political deductions from their presumed infallibility." What they wanted, was plainly seen from the first, as it occurred thirty years afterward, when Charles was beheaded, archbishops martyred, clergy scaffolded, ten thousand ministers ejected from their parishes, and throughout the commonwealth forbidden to teach school for their living.

Persecuted out of England? *No sirs!* In 1629, nine years after the "pilgrims left Holland for "the fisheries" and the "exclusive trade" and the "sole right in the soil," Higginson left England [doubtless with some copies of the Bible—the history however, does not say—but it does say] with a fleet of eighty guns, and with stores of arms, and powder, and colors, and one hundred planters, but, on the eve of sailing, the good man called all hands on deck of the ship Talbott, and said:—"We will not say farewell, Babylon! farewell, Rome! But, we will say, farewell, dear England! farewell the Church of God in England! We do not go to leave England, as separatists from the Church of England, though we cannot but separate from its corruptions; but we go to practise *the positive part of church Reformation in America;*" and concluded his address, "with a fervent prayer for the King, and Church and State, in England." The next year, there was another embarcation of "pilgrims" on board the famous Arabella, when Winthrop and a large party of others, for the avowed purpose of 'preventing misconstructions,' addressed from her decks a long letter, "To the rest of our brethren *in* and *of* the Church of England," in which they say,—"We desire you would be pleased to take notice of the principals and body of our company, as those who esteem it our honor to call the Church of England, from whence we rise, our Dear Mother, and cannot part from our native country, where she specially resideth, without much sadness of heart and many tears in our eyes; ever acknowledging that such hope and part as we have obtained in the common salvation, we have received in her bosom, and sucked it from her breasts. We leave it not therefore, as loathing that milk whereby we were nourished there, but, blessing God for the parentage and education, as members of the same body, shall always rejoice in her good, and unfeignedly grieve for any sorrow that shall ever betide her, and while we have breath, sincerely desire and endeavor the continuance and abundance of her welfare and enlargement." Governor Hutchinson, in his History of Massachusetts, says, "This paper has occasioned a dispute, whether the first settlers of Massachusetts were of the Church of England, or not." When Chief Justice Story quoted this farewell letter of the "pilgrims," in a public lecture, a few years since, the author above alluded to, informs us that he was present himself, and that a good Calvinist sitting near him, suspecting some unfairness in this statement by the Chief Justice (who was known to be a Unitarian,) turned to him with some uneasiness, and wondered whether it could be so! No wonder that the poor man wondered. Quodcunque ostendis sic incredulus ori. But the truth must come out. Authorities are consulted. Dr. Coit has found some curious MSS. that the world has not yet seen. Light increases. Stern historic truth, and that on the lips of New Englanders themselves, begins to take the place of platform speeches and blind Homeric dinner-table rhapsodies. While it begins to be remembered, that alien and sedition laws were the fruits of the contracted womb of Puritanism, the fact is getting to be understood, that after all, neither Puritanism nor Joice Heth had the honor of being nurse to General Washington.

But was it not the persecution of Archbishop Laud and his King that drove the Puritans from England? *No!* In the face of all the Plymouth orators, that ever caused your blood to run chill at their recitals, we tell you, *no!* The Puritans emigrated to Holland in 1609, and to America in 1620; and Laud was not Archbishop until 1633! The inconveniences suffered by the Puritans before they left England were under Archbishop Abbot, a rigid Calvinist, and almost an idol of the Puritans. As to the martyred Laud, it has been strikingly remarked, that he wrote against Popery after he became a Bishop, but that Doctor Cotton, of New England, wrote a book in favor of "The power of the Keys" and of "The Bloody Tenet" or the right to persecute, after he became a Puritan. The truth is, that the nonconformists never found fault with the Church of England for persecuting, but for persecuting "the discipline." And although it was the doctrine of the age, that the broachers of new opinions, even if true, unsettling society and endangering the quiet and safety of the people, should be willing to prove their sincerity, as the apostles refused not to do, by meeting the penalties which society for its own quiet imposed; yet the Church of England used a moderation truly astonishing compared as we shall see with the intollerance of the Puritans.

But with regard to this "freedom to worship God," which orators, and poets, and the Misses with the sweet guitar and the piano, tell us the "Pilgrims" came to establish on "the wild New England shore," let us scrutinize "*the documents;*" for the story is one of the crescit-eundos, and, as the great mind of Socrates was not above observing, "a brass kettle will keep its sound a long time, unless one puts his hand upon it and stops it."

It is marvellous how the Puritans, in their abhorrence of Saint's days, still delight to listen to the stories of the "Pilgrims," which have no counterpart save in the legends of Italian Monks recited annually to the awe-struck multitude. One can almost imagine certain minds in New England prepared now for the apotheosis of their heroes, as the Messiahs of their age, since at the last New England dinner (1848) in New York, they *endured* without a shudder, the wretched *toasting*,—"Plymouth Rock! may it be ever, as it has ever been, *the Rock of Ages.*" From this Rock the orator strikes his fire, and to it even the divine looks for his inspiration; and in the wild delirium into which Puritanism has run out in Massachusetts, the Trancendentalism and Pantheism toward which it is restlessly careering, who can say that Plymouth Rock may not yet be adored as a development of the Divinity that sleeps in Nature until event or accident wakens It to life and makes It the source of energy and inspiration to the world? Glorious old Rock! "Amid the peltings of the pitiless storm!" "Asylum of liberty!" "Freedom to worship God!" "Wilderness!" What a theme for the orator! I should like much to know the man who was first to call it the Blarney-stone of America; for as Father Prout says of its Irish prototype;

> "There is a stone there,
> That whoever kisses,
> Oh! he never misses
> To grow eloquint;
> 'Tis he may clamber
> To a lady's chamber,
> And become a mimber
> Ov Parliamint!"

You have imagined, gentle reader, that, in the "asylum" which the "Pilgrims" reared, a man sat down under his own vine and fig-tree, and worshipped God according to the dictates of his conscience. Long did I think so too. And nothing but the casting the first stone at Episcopacy, and my own keeping with a hearty good-will the garments of those who did so, put me in the way of discovering, that the assailants themselves lived in houses of glass. For what are the facts?

In England a Puritan might at that time rail to his heart's content against Churchmen as Popelings, Papists, and Anti-Christs; but in Massachusetts it cost an Episcopalian or a Presbyterian *a flogging*, to call a Puritan a Brownist (after Brown, the founder of Independents or purer Congregationalists), and if one spake "irreverently of the Lord's annointed ministers" among them, he suffered *fifteen lashes* and was cast into a *dungeon*. In England they had thought it hard to pay tithes of property within the parish, and of which a tithe from time immemorial had been guaranteed by testament to the Church; but in Massachusetts, wherever they would accomplish it, they compelled the Episcopalians and Presbyterians to pay taxes to Puritan worship on estates in England and Scotland. Quakers were compelled to attend their worship; and if, after doing so, they met for their own worship in private, their doors might be broken open; a thing, Lord Chatham said in the face of Parliament, the King himself could not do in England. "A Quaker could be apprehended without warrant, tried without Jury, fined without mercy, incarcerated without bail, kept at silent labor, fastened in the stocks and in *cages*, exposed to scorn, hooting, and *filthy missiles*, and the disposition of his property rendered null and void. Men women and children, could be stripped naked to the waist, stretched upon wheels, tied to a cart-tail, dragged through the public streets from town to town, and lashed as they went along, until they reached the limits of the settlement, where they could be set down and left among the wolves and bears in the howling wilderness; they could be branded with the letters R. and H., as Heretics or Rogues; their ears cut off, their tongues bored through with a hot iron; their bodies sold into perpetual slavery, or hung and left unburied for the ravenous beasts." All this from "Pilgrims," whose greatest hardship in England, at the same time, was, that their ministers were not allowed to officiate at Her altars, or to hold Her livings, unless they would keep their vows to and observe Her ritual, and that their laity were fined *one shilling* if they did not attend the Parish Church!

But these laws were only a dead letter, will say the kind reader, intended only to frighten and keep "the other denominations" quiet. No, indeed. In 1658, three poor Quakers had their ears cut off. In 1659, several others were hung, and their naked bodies cast without covering into a shallow grave, and their friends forbidden to provide them shroud or coffin, or to deepen or fence their graves against the wolves. In 1661, yet others suffered, and among them an aged female, who was compelled to walk between two Quakers to the gallows, and was taunted and jeered along the road for the indecency, and perished amidst the hootings of the Puritans and the beating of their drums. And when the "profligate tyrant" Charles interposed the royal mandamus to stay this work of persecution in New England, the prisons were found crowded with fresh victims. Yes, there were martyrs to the cause of religious freedom on "the wild New England shore," but they were not Puritans. Soon history will bring them forth, and the world will set, as Heaven has done before her, the crown of martyrdom upon their brow.

But they were doing the same things in England, will say the inquiring reader? No! "The tyrant" Charles banished no Quakers, hung none of their preachers, confiscated none of their estates. In fact, Mr. Bozman, in his history of Maryland, declares, that "it will surprise the reader, at this day, after a minute search through the pages of the best historians of those times, when he finds considerable difficulty in discovering *one* solitary instance where a Puritan was either burnt as a heretic or hung as a felon for his religion." Let it never be forgotten, that in 1612, the last execution in England for alledged religious causes took place; and that in 1661, *fifty years later*, these sad events took place in Massachusetts. It was in 1661, that Leddra, a Quaker, after being chained to a log in an open prison through one of the coldest winters of that century, perished on the scaffold, appealing to God and to his mother country, which he said knew no such laws, and crying with his last breath, "Lord Jesus receive my spirit!" Lord Brougham, albeit disposed to palliate the evils of Dissent, allows himself, that "long after the mother country had relinquished *for ever* the acts of persecution, they found votaries in the constituted authorities of the Colonies; and the *northern* States, at the end of the seventeenth century, exhibited the disgraceful example of that spiritual tyranny from which their territories had originally served as an asylum." "Many," says Benedict, in his account of the Baptists, "were the oppressions and privations which *our* brethren suffered in this boasted asylum of liberty *until the American war.*" Not until 1834, were Church and State entirely separated by the Congregationalists of Massachusetts, or "freedom to worship God established," as Roger Williams, the Baptist who was banished to Rhode Island, and the Presbyterians and Episcopalians desired to make it in 1635, *two hundred years before.*

ONE OF THREE HUNDRED.

(To be continued.)

For the Churchman.

"Corpus Ignatianum."

The appearance of this work, has awakened much interest, both here and in England; and the flame which has been smouldering since the day of Daille and Pearson, has burst out afresh with the additional fuel supplied by Mr. Cureton's discoveries. The subject is so important, that anything bearing upon it deserves attention. We need offer no apology, therefore, for presenting to the public an outline of the remarks of the Rev. Robert Hussey, Regius Professor of Eccles. Hist. at Oxford, upon the theory of Mr. Cureton. In a volume recently published,* he examines that theory, and, after discussing the arguments which are thought to support it, decides that "Mr. Cureton's conclusion is untenable, and his argument weak: that there are great difficulties in the way of his theory, in the improbabilities which beset the conclusions, beside the want of any substantial proof for it to rest upon: that the testimony which he does cite as authority for his conclusion is very small, the narrowest that ever was put forward as the ground whereon to determine the question about S. Ignatius;" and finally, that "nothing has yet been proved which can at all shake the credit of the seven epistles, the evidence for them standing exactly where it did before the Syriac MSS. were known."

That Professor Hussey's objections may have their full weight, it is thought advisable to recapitulate the principal facts connected with the publication of Mr. Cureton's work, for the sake of those who may be still unacquainted with the subject.

In the year 1838 and 1839, the Rev. Henry Tattam, now Archdeacon of Bedford, visited Egypt; and, while there, procured from the Monastery of S. Mary Deipara of the Syrians, in the Desert of Nitria, several very ancient Syriac MSS. Upon his return to England, he deposited them in the Library of the British Museum.—Here they fell under the eye of Mr. Cureto, who examined them to ascertain if any of the Epistles of S. Ignatius were among them, and discovered not only several extracts from those Epistles cited by different ecclesiastical writers, but also the entire Epistle to S. Polycarp, in a volume of great antiquity.

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* Sermons mostly Academical; with a preface containing a Refutation of the theory founded upon the Syriac fragments of the Epistles of S. Ignatius: by Robert Hussey, B. D., Regius Professor &c., &c., Oxford, John Henry Parker, 1849.

Encouraged by this result, and having information that there were at least 200 volumes of an antiquity anterior to the close of the 9th century, still lying in obscurity in the same Monastery, Mr. Cureton resolved to secure them for the British Museum. With the aid of a grant from the Treasury, and the services of Archdeacon Tattam, who made another voyage to Egypt for the purpose, his laudable efforts were rewarded by success. In 1843, between 300 and 400 additional volumes from the same Monastery arrived in England; and these were followed in 1847, by the remainder of the MSS. The collection being at length complete, Mr. Cureton proceeded with his investigation, and had the satisfaction of finding among the MSS. two Syriac copies of three entire Epistles, viz: to the Ephesians, to the Romans, and to S. Polycarp. Having made these interesting discoveries, he laid them before the public in that very elaborate work entitled "Corpus Ignatianum." This volume is a collection of all that has at any time been attributed to S. Ignatius, including, of course, the Syriac versions from S. Mary Deipara, together with an English translation of that text.

In the introduction to this work, he has attempted to establish the conclusion that, out of the seven Epistles which have been considered genuine since the days of Bishop Pearson, only three [those viz: of which he found Syriac versions] are genuine, and the other four are undoubtedly spurious. Now while we acknowledge ourselves indebted to Mr. Cureton, for the service he has rendered by his indefatigable labors, we are very far from agreeing with him in his conclusion; on the contrary, we think it is evident that the high value he sets on his discoveries, has blinded him to the shallowness of his theory.

With this brief statement we now pass on to the objections of Professor Hussey, which we shall give as nearly as possible in his own words: it is to be regretted that their length prevents us from presenting them entire; but even in a condensed form we believe they will prove satisfactory to every candid mind.

The evidence alleged by Mr. Cureton, is 1st *external*, and 2nd *internal*.

1st. The *external* is wholly *negative*. Three separate volumes of works, or extracts from works, of Fathers, in Syriac, contain respectively.

One, the Epistle of Ignatius to Polycarp.—The other two, each this same Epistle with two others, viz: the Epistles to the Ephesians and to the Romans.

No one of these three MSS. contain anything positive tending to condemn other Epistles of Ignatius.

The argument [so far] is merely, that *these three volumes in the Syriac, do not contain the other four Epistles, and therefore the other four are spurious.*

The dates of transcribing these three MSS. are given by Mr. Cureton, as [about] A. D. 550 to the Epistle to Polycarp, A. D. 700 to the former collection of the three Epistles, and A. D. 600 to the latter.

This is the external evidence. Putting the strongest construction upon it, it is, that two copyists, transcribing in A. D. 700 and 600, wrote out three Epistles, and no more, of Ignatius; therefore, all the rest are spurious. But even that is an assumption: we do not know that either of the copyists did not write out more Epistles: it might have been the compiler or collector who omitted, if any were omitted; or the rest might have been lost.

It is then asserted, upon the ground of internal evidence, that the Syriac alone, exhibits the genuine text, and that what is found in the Greek, but not in the Syriac, is spurious.

The principal external evidence against this is the testimony of Eusebius, A. D. 323, who names the seven Epistles; Athanasius, about A. D. 360, who quotes a passage from the Epistle to the Ephesians, which is not in the Syriac; Jerome, who, A. D. 393 to 420, repeated what Eusebius had said concerning Ignatius, without any kind of doubt about the genuineness of the Epistles: and Theodoret, who, a little later, quotes from two of the condemned Epistles, viz: those to the Smyrneans and to the Trallians.

Such positive testimony ought, upon all principles of critical evidence, to be decisive against the negative argument for the exclusive authority of the Syriac text.

To escape from this, Mr. Cureton first expresses a doubt whether Athanasius wrote the treatise in which that quotation occurs; but this doubt is founded upon some very trifling difficulties, while the authenticity of the treatise is attested by other ancient writers beyond suspicion. Farther on Mr. Cureton changes his ground, and thinks it probable, not that the treatise was not written by Athenasius, but that the passage from Ignatius has been inserted by another hand; this is, however, a mere unsupported conjecture.

Next, against the testimony of Eusebius, Mr. Cureton first objects that it is not explicit enough, inasmuch, as in speaking of the martyrdom of Ignatius, and the epistles he wrote on his way to Rome, he prefaces his notice with the expression Λόγος δ' ἔχει. But, first, the phrase refers equally to the account of the martyrdom, of which Eusebius had surely no doubt; and, secondly, the phrase is not one of doubting assent, but often used by Eusebius as a *positive assertion* of facts never questioned, as, *e. g.* when he speaks of St. Paul's travels, (H. E. ii. 22.) of St. John's banishment, (H. E. iii. 18. Κατέχει λόγος.] &c.

After stating some other objections to Eusebius, equally futile, Mr. Cureton comes to St. Jerome's testimony, which he sets aside at once, as only a repetition of that of Eusebius. True, it is a repetition, but it is also a confirmation, and evidence that Eusebius's testimony was generally received in the church. Jerome, moreover, had visited Syria, and conversed with many eminent men in the Syrian Church. It is in the highest degree improbable then, that he should not have known that the Syrians only received three epistles of Ignatius; or that, if he knew it, he should have repeated Eusebius's testimony without comment.

As to Theodoret, Mr. Cureton dismisses him at once without ceremony. His argument here is equivalent to saying that Theodoret's testimony is so much in favor of the opposite side, that he will not listen to it.

Mr. Cureton draws other distinctions between the arguments for the epistles, which can hardly be allowed. He allows Daillé's arguments against *all* the epistles, to be good against the rest, but to be of no force against the Syriac. But, if Daillé's principles are so correct as to overthrow the four other epistles of Ignatius, it is not easy to see how the three in Syriac will be able to keep their ground.

So it is also, with Bishop Pearson, whom Mr. Cureton presses into his service up to a certain point, and then dismisses him as of no farther authority. Now, Bishop Pearson argued upon the same principles throughout; and it is easy to account for the fact, that Mr. Cureton found him of use only to a certain extent, for Bishop Pearson takes into his argument the authorities of Eusebius, Athanasius, Jerome, and Theodoret, all of which Mr. Cureton thinks proper to reject.

2. Upon the *internal* evidence in favor of the Syriac text, Mr. Cureton's argument is indeed positive, but founded upon a position which is only an assumption. It is, in substance, this; finding the Syriac versions shorter than the Greek text, he argues that the Syrian translator could have had no motive for abridging, but that the Greeks had a motive for adding; and therefore that all the matter in the Greek which is not also in the Syriac is interpolated. But this is a mere hypothesis, and unsupported by any adequate reasons. Let us take the same liberty, and frame another hypothesis. Suppose these Syriac MSS. are part of a collection made by copyists for the pious uses of the monks: then the differences appear in another light. There is much to support such a hypothesis: other collections of this sort were found in the same monastery; the Syriac translator has omitted just such things, and in such a way as one would omit who was transcribing with that object, as, names of persons, local particulars, &c. [the most difficult and dangerous subjects for interpolators]; and there are evident marks of ignorance of the Greek, and mistakes in translating. So that, this hypothesis is more reasonable, and has more ground to stand upon, than that of Mr. Cureton.

This is the argument for the exclusive authenticity of the three epistles in the Syriac. Its main foundation is the omission of the four epistles in the Syriac MSS. But, that the argument has really no weight from this fact, will appear from the following considerations. It has been already stated that, in the interval between 1839 and 1843, before the second visit of Mr. Tattam to Egypt, the British Museum contained only the copy of the epistle to Polycarp in the Syriac. The same principles, and the same method of argument, which have been advanced in this theory, would *then* have led to the conclusion that the epistle to Polycarp was the only genuine epistle of Ignatius. If we had known of no other Syriac MSS. of Ignatius but that, it would be at least as reasonable to say that the epistle to Polycarp was the only epistle, as it is now, because we have found three epistles in Syriac, to affirm that these three only are genuine. If it would be justly deemed by sound critics absurd to have maintained the former position on such grounds, it is also absurd now to assert a similar conclusion from the same line of argument.

It remains to be noted that fresh light has been thrown upon the subject subsequent to Mr. Cureton's discoveries. Dr. Petermann of Leipsic, Professor in the University, in a work just published, states that he has compared Mr. Cureton's Syriac MSS. with the Armenian version, and finds so remarkable an agreement between them in those points in which they both differ from the Greek, that there is every probability that the Armenian version was made from the Syriac of the same recension which Mr. Cureton has edited. Now the Armenian version contains *thirteen* epistles; and, therefore, there is strong reason to believe that the Syriac version originally contained thirteen epistles also. Syriac copies of the other epistles have not indeed yet been produced; but no proof was ever shown by Mr. Cureton that there were not more epistles in the Syriac. The comparison with the Armenian version has now demonstrated the very great probability of [that which never was improbable] the existence of more epistles; and conseqently, that which was merely an inference from the negation of this, has nothing left to stand upon.

Professor Hussey concludes his able refutation by the following just and sensible remarks, which serve for a summing up of the whole matter.

"I conclude, therefore, with asserting that nothing has yet been proved which can at all shake the credit of the seven epistles of St. Ignatius. The evidence for them stands exactly where it did before the Syriac MSS. were known; and is in no way affected by the negative arguments drawn from these. The negative argument is in all probability, refuted by the positive evidence of an independent witness, the Armenian version; but even if this should not be so, nothing positive is established against the authenticity of the received [shorter] Greek text of the seven epistles. The argument which rejects four of these, denies also, the authority of much of the testimony on which they are received, in a manner which, if legitimate here, might be used against the authority of the witness of Antiquity, whenever it should oppose a new opinion."

For the Churchman.

Moravian Episcopacy.

To the Editor of the Churchman.

Rev. Sir: In an article about Morton Montague published in the *Churchman*, a fortnight ago, some remarks were made relative to parts of the History of the United Brethren therein contained, more especially in reference to their episcopacy, which the author of that work being desired by some friends to notice, respectfully requests the necessary space in your paper in order to do so.

The episcopal succession of that order of Christians through the Greek Church, according to Crantz, their earliest modern historian, comes through Methodius, one of the two Greek ecclesiastics who introduced Christianity into Bohemia and Moravia, in the Ninth Century. This Methodius was, subsequently, the first bishop of Wehlebrad, at that time the chief city of Moravia.* It is said, that he regulated the form of divine worship according to the rites of the Greek Church in the Sclavonian language. The other ecclesiastic Cyrillus, is supposed to have translated the Bible into the same tongue. This translation was as much used among the Sclavonians adhering to the Greek Church, as the Vulgate is by the Roman Catholics. Severe persecution followed. The Bohemians in particular, suffered much from the Romanists, whose pontiff vainly sought for ten years† or more, both by craft and force, to alienate the Sclavonians from the Greek Church and subject them to the Papal see. Bishop Holmes says, in reference to this period of their history, that "the superstitions and errors of the Church of Rome, together with the vices and profligate lives of her accredited ministers, roused the courage and fortified the resolution of the faithful, rather to suffer the most cruel death, than bear the iron yoke imposed upon them. These Christians feared not the wrath of man, but dauntlessly testified against the reigning corruptions in doctrine and practice, more especially against image-worship, transubstantiation, the refusal of the cup in the eucharist, purgatory, and other kindred errors. They continued to be oppressed by their enemies for more than a hundred years. During all this time they still adhered to the Greek communion as their mother church, and as far as their situation would allow, performed divine service according to its ritual. But this church had also become corrupt, and had they continued in it, they would probably have shared in its degeneracy. God, however, did not permit this.

"Just at this critical juncture the persecutions of the Waldenses in France and Italy, led to the emigration of great numbers of them into Bohemia. They soon formed a union with the Bohemians and Moravians who had separated from the Roman church, and observed the Greek ritual. This union was attended with happy results to the Bohemians. It continued for more than two centuries—till 1391, when in consequence of the imprudence of two of their clergy, they were discovered, cruelly persecuted, and obliged to disperse."

A few years subsequent to this, John Huss the great Bohemian Reformer, commenced his labors. In about 50 years after, the United Brethren originated among his followers, and their history informs the reader, that scarcely ten years intervened from that date "when a most important subject of deliberation both at their Synods and at other times was, how to maintain a regular succession of ministers, when those died who now exercised the ministry among them. These had been previously ordained by the Calixtines." There could indeed, be but one opinion on this question. For it was highly improbable that any bishops connected with the Romanists would transfer this privilege to the Brethren; and besides this church they knew of only one other to which they might apply with any hope of success. This was the Waldensian church.‡ This sect had existed for a long period of time, as a distinct body of Christians; they constituted a regularly organized society, and traced the succession of their bishops from apostolical times. The Brethren therefore, determined to ask ordination from them. They thereupon elected three of their ministers, who had been formerly Calixitine clergymen in priest's orders, and sent them to the Waldensian Bishop Stephen, with the request that he would consecrate them all bishops. He received them with great cordiality and assisted by another bishop, in presence of his elders with imposition of hands performed this interesting service. The principal reason given for the Brethren being so particular at that time to obtain episcopal ordination was, because for many ages no ordination had been deemed valid in the reigning church, unless performed by a bishop, and they wished their enemies to be deprived of every pretext for discrediting their ministry.

From the date of this transaction, the episcopacy of the united brethren was transmitted by themselves, and the succession of the Bohemian, Moravian, and Polish bishops of the unity of the brethren from that time (1467) to the consecration of the first of their renewed church, amounted to 66 bishops.

Many of their community, in this period, had emigrated to Saxony, Upper Lusatia, Silesia, Prussia, and Poland, where they established congregations of their own confession and enjoyed the privileges of their peculiar ecclesiastical constitution. The latter country became the chief seat of their church. Here its Synods were long held, and its episcopal ordination preserved, and from thence their places were supplied with ministers. But with the political troubles in which this kingdom was involved, about the year 1709, the protestants were again persecuted, and the Roman Catholics obtained the ascendancy. England was then almost the only nation of Europe, in which the distressed situation of their brethren of the Protestant Episcopal Church of Poland, awakened the sympathies of Christian charity." In 1715, an order of the Privy Council was issued for the relief and for preserving the Episcopal Churches in great Poland and Polish Prussia. This order of the Council was granted, "upon the humble petition of the bishops and clergy of the reformed episcopal churches first settled in Bohemia, and since forced, by the persecution of their enemies, to retire into the Greater Poland and Polish Prussia;" and obtained for them, "upon a representation made to his Majesty, by Dr. William Wake, Archbishop of Canterbury, and Dr. John Robinson, Bishop of London." "Archbishop Wake did not act herein merely as a humane Christian without enquiry. He wrote to Dr. Jablonsky, dean of the chapel of the king of Prussia, and eldest bishop of the Unity of the Brethren, desiring him to furnish an account of their churches; which this gentleman did, giving him a full and satisfactory answer, proving their episcopal succession. Other English prelates espoused their cause, in consequence, who maintained the antiquity of their church, the soundness of their doctrine, and the succession of their bishops?

Subsequently to this, when Count Zenzendorf was about being consecrated a bishop, he conferred with Dr. John Potter, concerning the affairs of the Moravian and the ordination which he was going to receive. He was a man admirably versed in ecclesiastical history, and in the canon-law—was formerly bishop of Oxford, and then just promoted to the archiepiscopal see of Canterbury. This learned dignitary of the English Episcopal Church, after a careful examination of the subject, said: "that no Englishman, who had any notion of ecclesiastical history, could doubt their episcopal succession." And upon the Count being consecrated a bishop of the United Brethren, he wrote the following congratulatory letter to him in Latin:—

John, by Divine Providence, Archbishop of Canterbury,
To the right reverend Count Nicolas Lewis,
Bishop of the Moravian Church.
Sendeth greeting

Most sincerely and cordially, I congratulate you upon your having been lately raised to the sacred and justly celebrated episcopal chair of the Moravian church, (by whatever clouds it may now be obscured) by the grace of Divine Providence, with the applause of the heavenly host; for the opinion we have conceived of you, does not suffer us to doubt it. It is the subject of my ardent prayer, that this honor so conferred, and which your merit so justly entitles you to, may prove no less beneficial to the church, than at all times acceptable to you and yours. For, insufficient as I am, I should be entirely unworthy of that high station in which Divine Providence has placed me, were I not to show myself ever ready to use every exertion in my power, for the assistance of the universal church of God; but to love and embrace, even preferably to others, your church, united with us in the closest bond of love; having hitherto, as we have been informed, invariably maintained both the pure and primitive faith, and the discipline of the first church, being neither intimidated by dangers, nor seduced by the manifold temptations of Satan. I request in return, the support of your prayers, and that you will salute in my name, your brother bishops, as well as the whole Christian flock over which God has made you an overseer. Farewell.

Given at Westminster, the
10th day of July, 1737.

Two years after this interesting occurrence, the Brethren obtained an acknowledgment of the descent of their Unity from the Greek Church. This was procured from the patriarch at Constantinople, and ten years from that period, an Act was passed in the British Parliament in favour of the validity of the episcopacy of the United Brethren. Since then, until within twenty years, the claims of that sect to possessing a pure orthodox episcopacy, has, I believe, never been questioned. In this country, the Brethren have been accustomed to be kindly noticed by Episcopalians generally, and the clergy have been wont to regard them as a branch of the true primitive church of Christ and his apostles.

The Rev. Mr. Mortimer, my honored father, preached both by request and permission, in the Episcopal Church in this city and elsewhere, which certainly would not have been allowed had he not been considered an Episcopalian. Indeed, Bishop Hobart, who was a personal friend of his, told him that should he wish to enter the Episcopal church, he could do so without being re-ordained.

Several incidents bearing upon this subject, a retentive memory has carefully preserved. The following are among them:—When the centennial anniversary of the Reformation was near at hand, the Lutherans and Moravians of this city, determined to unite in celebrating the day with solemn religious services. Neither denomination had a sufficiently spacious church to accommodate a large auditory. Application was then made to Trinity parish for the use of one of hers, and St. Pauls was loaned for the occasion. This was done at the request of Mr. Mortimer, and it was granted, he was informed, because he was an Episcopalian. A few years after this, the Rev. Mr. Summerfield, the eloquent Methodist minister, was engaged to preach the semi-annual missionary sermon for the United Brethren. A large church was required to accommodate the vast crowd which was expected to attend. Mr. Summerfield himself, endeavoured to obtain one of the Episcopal churches of Trinity parish, but was unsuccessful. And why? Simply because he was a Methodist whose episcopacy they deemed questionable. Bishop Hobart, in a conversation with Mr. Mortimer shortly after, regretted the necessity of this refusal, and observed that the case would have been different had he asked the favor and for his own personal use; "for you know, my dear sir," he pleasantly added, "we consider you as our brethren"

I could cite more instances of the same kind, were it needed, in proof of the assertion that the United Brethren have a fair claim to be considered a genuine branch of the apostolical Episcopal church,—that they are the oldest Protestant Episcopal church in Christendom,—and have been regarded, as true Episcopalians, by churchmen generally, since the Act of Parliament passed in 1749,—and were recognized as such subsequently, for the period of eighty years. With these remarks, I have done with the subject.

Respectfully,
C. B. Mortimer.

New-York, 30th March, 1850.
No. 93 Amity-street.

We are much obliged to our correspondent for this very interesting letter; we must say, however, that the objections in our former *critique*, remain in full force. Neither an Act of Parliament, nor the opinions of one or two able and learned prelates, can conclusively settle a point of this kind, when very strong conflicting statements may be opposed. We must have the facts and documents on which their opinions were based, to determine what value should be given to them. As, however, we shall be well pleased to see the valid succession among the Moravians proved, our columns are open to such further arguments as may serve to demonstrate it.—*Editor.*

For the Churchman.

The disciplinary character of man's life on earth, is evident from every view of his nature furnished by experience, observation, and history. For duty of every kind he must put and keep himself in a state of fitness. He is surrounded with perpetual warnings and calls to the warding off of hindrances, the overcoming of difficulties, and the conquering of opposition. It requires a constant effort, indeed, struggle—so prone is his nature to inertness, and so strong are lures, and so powerful appliances, of an antagonistic character—not only to be going onward, but even to remain at any point of attainment—to avoid relapsing. He must be always vigilant, always striving, always keeping himself well disciplined for his work. The selfish principle is perhaps the most difficult one with which he has to contend. It is that to which the tempter appealed in securing the first human sin; and that which probably led to the sin that caused the ruin of the fallen angels. Self-discipline and self-denial, therefore are cardinal duties, which reason enforces as essential to the attainment of any good degree of moral excellence and usefulness; and which revelation urges, in every variety of precept, admonition, and warning, as prominent among the required branches of christian duty, and the required means of that direction and furtherance of Divine Grace which is necessary to the building up of man's christian character—to his walking faithfully in the commandments and ordinances of the Lord—to this working out his salvation. To this end tend the various forms of instruction under which we are required to give all fidelity and earnest heed to what is often called denying oneself, crucifying the flesh with the affections and lusts, fasting, and taking up the cross. They have been the foundation, and are the full and sufficient warrant, of the Church's appointment of solemn days and seasons for fasting and abstinence. These appointments, however, it should carefully be remembered, are not designed simply as calls to self-discipline and self-denial *at those times*. They are an application, in kind and merciful regard for our spiritual and eternal good, of a most important and efficient principle in morals—that in order to preserve the due constant and uniform influence of requirements and obligations to which man's natural feelings are averse, and aversion to which has a perpetual tendency, not only to become stronger in itself, but also to bring in and encourage desires and indulgences of a positive, and most perilous and ruinous antagonistic character, which have also a vigorous self-increasing and self-strengthening principle; that in order to do this, there must be a habit of frequent stopping far short of what, without doubt, would be lawful—frequent self-denial of what would not, in itself, be improper. This, as an ordinary principle of morals, gives the man a constant control over himself, his desires, passions, dispositions, and tempers, and prepares him for resistance of temptation to what is improper, and a violation of moral obligation. This is required in the word of God, as a preparation of heart for the infusion of His Grace, and a means of our experiencing the guidance and aid of the Holy Ghost in conforming to the requirements of christian duty, and enjoying the rewards in time and eternity which God has mercifully promised shall be its issue to the truly faithful Christian. The end, however, of such extraordinary efforts will be lost, unless they lead to the *constant habit* of self-discipline and self-watching. Application to this will be greatly facilitated by such efforts: but then, the moral agency must be kept in perpetual vigorous exercise to make such application. Special acts of self-discipline do not change the character: indeed, if the man is not careful to avail himself of the advantage they afford for his being at all times vigilant over his character, and earnest in the constant keeping of his heart—such is the sad depravity of his nature—they will be in great danger of having over him even a deleterious influence. And this for two reasons—First: the absence of this constant good effect, is a proof that they do not spring from right principles, and are not adopted with right feelings; and whatever be his real principles and feelings—whether hypocrisy, or superstition, or love of reputation, or self-delusion, or the seeking of some expected advantage, or any other—they are thus naturally strengthened, and his character consequently made worse. Secondly: nothing is clearer from the Bible, than that among the most favorite, and at the same time most fatal, of Satan's delusions, is, where he finds a prepared subject, and one most likely to be thus influenced, to encourage forms of religious and moral care, and act, and profession, and show, when the right principles and feelings are wanting. He makes such forms very means of encouragement of evil, of turning attention from it, of quieting conscience for its indulgence, of pride for the supposed virtue and merit of what is thus done, and of purchasing easy indifference as to general and constant character and duty, if not supposed freedom for neglect, and even for positive favorite sinful indulgences.

Mournful proofs of these things are afforded in the history of papal penances and mortifications, and puritanic professions, strictnesses, and devotional extravagances and excitements; and to no small extent, in the similar principles and spirit which find their way into the religious notions and practices of many who disavow both those anti-Christian systems. All special religious acts, exercises, and observances, have then only a truly legitimate and evangelical effect, when they minister efficiently to the bringing of the whole man, soul, body, and spirit, under the general and uniform government of the principles and affections of the Gospel, of its time and living faith, its unaffected piety, its pure morality, its comprehensive charity, and its social fidelity; and this effect they cannot have without keeping the selfish principle in continual check, and resisting all temptations to substitute its demands for those of principle and duty, or to seek a compromise which will give it a constant, however disguised, ascendency.

A volume might be written in illustration of the influence of selfish principles and feelings in corrupting the human character, destroying sound and wholesome principle, averting from individuals and society some of God's richest blessings, and leading on to deceit and injustice, to vice and crime and degradation. It chills the virtuous sympathies of our nature, blasts its friendships, steels the heart against social claims, and affrights it from those social responsibilities, faithfulness to which is essential to Christian duty, and to the mutual happiness of fellow men and fellow Christians. In these ways, it exerts a perpetual, and perpetually increasing, hostility to the true religion of the gospel, drawing the mind off from its pure and holy principles, and enlisting the character in a service destructive of its happy and elevating influences.

But it is not satisfied with preying on those graces and virtues of the gospel which are so essential to man's happiness in his various relations to his fellow-men; it interposes its lets, and hindrances, and perversions, in things pertaining to the soul's communion with its God. It seeks therein the indulgence of the listlessness, indifference, and disinclination, of the natural man; strives to render the decencies and proprieties of religion, as little opposed as may be to the desires and comforts of the worldly and carnal mind, and to the perpetual promptings of covetousness; indulges its pride by high ideas of the merit of its services; seeks in punctilious formalities exemption from the less welcome sacrifice and service of the heart and soul and mind; makes faith and obedience to be more of homage to self than of entire submission to omnipotent will and wisdom; hushes the remonstrance with which a good conscience would enforce the essential connection with true piety, and with that justice and love to man which are inseparable from acceptance as a worshipper of God, of chastened tempers, meek, charitable, and holy dispositions, and passions subdued to the gospel's rule and measure of indulgence; finds food for pride even in acts of professed mortification, in guises of humility, and in protruded avowals of nothingness and unworthiness. Thus, full oft, alas! while the body kneels in the sanctuary or at the altar, self raises its proud head in the heart; while the outer man deals in fastings, and mortifications, and penances, the inner *has its reward* in the pleasing delusion of merit, and in self-elating thoughts of others; while the tongue pours into human ears, whether directly, or through the medium of prayer to Heaven, words that should mean penitence, humility, and devotion, in petition for mercy, thanks and praise for its vouchsafement, and meet recognition of spiritual experiences, Satan plies the selfish principle with constant whisperings that all this will not be lost—is not lost—to the ends, so dear to it, of reputation in the world, and of interests thereby expected to be promoted; yea, even in the punctilious discharge of private religious duty, thoughts and feelings will be thus corrupted, and a barrier raised to that pure, unselfish, and wholesoul influence of acts and exercises of piety, whereby the Blessed Spirit forms the heart by the true gospel model, gives it constant increase more and more in spiritual illumination, and in faith and love and duty, and carries it onward unto celestial consummation.

O would the Christian adorn the doctrine of God his Saviour; *be* all that he professes and would wish to be thought; have warranted consciousness that his are the faith, and piety, and charity, which the Gospel requires; and therefore be allowed the hopes of the Gospel as his reasonable privilege; let him give much of constant watchfulness, and care, and effort, with diligent earnest prayer, that it may not be all in vain—to the keeping of his heart from those most malignant of Satan's devices, whereby he would make of man's *self* his worst enemy in time and through eternity.

B. T. O.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 6, 1850.

Easter has again brought the Church its rejoicings and triumphs, after the gloom and sorrow, the humiliation and penitence of the Holy Week. The soul of the Christian has swelled with celestial rapture, while joining in the choral strain, "Christ is risen from the dead—He dieth no more—Death hath no more dominion over Him." For more than eighteen centuries the Christian Church throughout the world has thus exulted in commemorating the Resurrection of Her Lord, and thus preserved in perennial freshness, the memory of this crowning event in the history of the Incarnation. It is a bond which unites the Church Catholic of far distant ages, in closer proximity with the present; and we who now are discharging our service in the Church militant shall be connected in like manner with the Church of remote ages to come. While celebrating the triumphs of Him, who said to Death, "O Death, I will be thy plagues!"—and to the grave, "O grave, I will be thy destruction!"—the Church rejoices in the belief that "He is the first fruits of them that slept," and that each member of her's, that has departed hence in the true faith and fear of His Holy Name, shall arise from the dust to share His glory and possess an eternal and heavenly inheritance. Whatever have been the trials, sufferings, or persecutions which her children have endured, this prospect cheers the soul and enkindles the failing strength. The disciple is not above his Master, nor the servant above his Lord. The Master was hated by the world, crucified and slain, and the true servant must not complain, if the like sufferings befall him, though in an infinitely small degree in comparison. The Lord of all created things, was reviled, outraged, and blasphemed by those whom He had made a little lower than the angels, to praise and serve Him in obedience and love—shall His servants then complain that wicked men traduce their characters, use bitter revilings, employ the arts of falsehood, deceit and treachery, and have recourse to every base and wicked artifice, that cunning and malice can devise to work their overthrow and injury? Let them not wonder at this, but rather behold revealed the malice of the great Tempter. He who assailed their Lord in the wilderness now endeavors by himself and his instruments, to subvert their faith, and put in peril their salvation. He would impel them to weary and become impatient under their afflictions, to repine under what they deem unmerited reproaches and accusations, and to say "Verily, I have in vain cleansed my heart and washed my hands in innocency." Delusive the suggestion, and impious the offered thought! It is thus that the Christian is made like to his adorable Redeemer; it is thus that the prophecy is fulfilled as "the world hath hated Me, it will hate you also;" it is thus that the declaration of the Apostle is verified, "we must suffer with Him, that we may also be glorified together with Him." The resurrection from the dead will bring a full satisfaction for these petty afflictions endured in the name of Christ, and for the sake of His holy religion; the afflictions which to the soul enslaved in the bonds of mortal flesh were deemed hard and almost insupportable, will appear scarcely worthy of a thought, except as mercies and dispensations of love on the part of our Heavenly Father. And in proportion as we attain more nearly to the state of mind and affections which is the characteristic of the perfect Christian, the more completely shall we be enabled to realize this composure of soul, and this disregard of earthly considerations, motives and measures, and regulate our conduct and our desires by that high and sure standard which God has revealed in His Holy Word. The Cross is the measure of all worldly objects, and reveals them to us in their native worth or worthlessness. The Resurrection is the entrance on that true life, in comparison with which our present state is but a dream. When the sleeping visions of the night are past, the man rouses himself and shakes them off from his mind, and addresses himself with vigor to the business of the day. When the great day of the world's Regeneration shall dawn upon the universe, and "old things shall pass away, and all things become new," who does not see that then life commences for mankind, in reality? We do not say that the youth has entered on life when he is engaged in his studies in the college, or laying the foundation of professional knowledge. This is merely the preparation for life's duties—he enters on life when he is prepared to put in practice what he has learnt. The period thus employed, bears but a small proportion to the time which it is expected will be spent in the active discharge of professional duties or the avocations of business. How then can we call this earthly scene of trial and probation *life*—seventy or eighty years at the most—and think little or nothing of that world which is hereafter to constitute an eternal existence? A second of time bears a certain definite relation to the longest period of time that can be imagined; but the longest life is but a mathematical point in comparison with eternity—it has no assignable value, it is nothing in relation to it. Yet, on this little point depend the most momentous interests; the inhabitants of the future state shall look back to it with joy unspeakable or with sorrow unutterable—it will either make them possessors of a heavenly kingdom never to be removed and forfeited, or it will consign them to an eternal abode of woe and darkness, the habitation of apostate angels and condemned spirits. Here then, we have abundant motives not only to patience and resignation, but also to activity, zeal and fidelity in the calling which as Christians we have received.

Another topic is suggested in reference to the prospects of Christ's Church, and especially of that branch to which we belong. Not only is the life of the Saviour on earth reflected in that of his faithful servants, but the course of the Church also is exhibited to the discerning view. The spouse of Christ must share the fate of the Heavenly Bridegroom. He declares, "I have the keys of hell and of death," and, "to him that overcometh I will give to sit upon my throne." As the members are exposed to trial and vicissitudes, so likewise is the Church. Heresy and schism; the assaults of open enemies, the arts of secret foes; the treachery of faithless sons; the calumnies, misrepresentations, and slanders of the unprincipled and malicious; the strifes and envyings of the factious and turbulent—all these from time to time, agitate, harass and oppress her, make her children tremble, and her foes exult, as though her downfall were already accomplished.

So reasoned the ruthless enemies of our Lord, when the work of His crucifixion was finished, and He had "yielded up the ghost." The author of the new religion was laid in the tomb—His disciples had dispersed and fled—they remained trembling and disheartened in their obscure dwellings, confounded by the fearfulness of the spectacle. They looked that it should have been He "who was to redeem Israel," but He had perished from the face of the earth. Their want of understanding was rebuked, when He appeared to them, and said, "O, fools and slow of heart, to believe all that Moses and the prophets have spoken;" and their incredulity and despair gave place to the height of rapture and joy.

There have been many periods in the history of the Church, when her prospects have been most sad and discouraging. It was so when persecution after persecution broke down her inclosures, and destroyed the shepherds with their flocks. It was so when the Arian heresy spread its pestiferous influence over every part of the Christian world, and made use of artifice, and the imperial power, and menaces, and blandishments, and cruelties of the blackest dye, to eradicate the true faith held from the beginning. Yet the storm passed away, the Church, strengthened by the calamities she underwent, and purified by them, rose up with renewed spirit and vigor, and gained additional triumphs from her temporary disasters. So may it be now. The prospects of the Church are, in some respects, gloomy, especially in this Diocese. Her Episcopal Head has been cut off from her "by an oppressive judgment," she is made to feel the enmity of such as fear her power and are jealous of her prosperity: envenomed slanders and falsehoods are industriously circulated by those who agitate and stir up strife, that they may destroy Church principles with their advocates, root and branch, and make room for themselves in her councils and emoluments. What must be done?—Let us submit to the will of God with meek submission and patient endurance, and He will give rest and peace, and vindicate the cause of his oppressed servant. It is difficult to obey the precept to "wait on the Lord," to look in quietness and confidence for His deliverance, to content oneself with holding fast the truth, and maintaining fearlessly one's position without assuming rashly and unnecessarily the offensive. By attempting too much men often miserably fail—the endeavoring to secure safety and advantage where God has not pointed out the way, is not only useless but positively injurious. We entangle ourselves more deeply—we lean on earthly resources and secular weapons instead of "seeking to the law and the testimony," and gaining from its sacred pages, wisdom to guide, and devotion to cheer, in the evil days of blasphemy and reproach—of unsound doctrine, and avowed heresy. This holy submission and pious confidence when exhibited both by the Church who suffers, and by each individual member of it, cannot fail to secure the blessings of her great Head, and promote secretly yet surely her onward progress. When the obstacles have been removed which her enemies have set in her path, she shall rush forward with tenfold activity and vigor, because she has had her energies restrained, and her spirit repressed by designing foes. The open machinations and the secret motives of those who have conspired against her peace, shall be laid bare by the Searcher of Hearts, and the power be taken away of effectually doing evil. Let these thoughts animate the faithful, and induce them to look forward to the future with faith and hope.

Burlington College.—It is very gratifying to find that the spring examinations of this important Institution, went off with very great *eclat*. We have received from an esteemed correspondent, a full account of the exercises on the occasion, to which we ask the attention of our readers.

Burlington College, N. J.

Mr. Editor,—The examination and closing exercises at Burlington College, have just been concluded. They commenced at the College on Saturday, the 16th instant, and were continued on Monday and Tuesday, the 18th and 19th, from 8 o'clock in the morning of each day, till 9 o'clock at night, with only an intermission of two hours for dinner and one hour for supper. Such examinations, I can truly say, I have never listened to before. They would, I am persuaded, if they could have been heard, be regarded as the best commendation of the course and method of teaching and of study, which have been adopted at this infant institution. The teachers and the pupils, with scarcely an exception, deserve the highest praise. In Latin and Greek, in French, Spanish, Italian and German, the boys did not construe word by word and sentence by sentence, but read off from the original, without any hesitation, in pure and classical English, the thoughts and meaning of the author. One particular exercise which struck me as being exceedingly difficult, and well calculated to try a boy's acquaintance with the writer, is deserving of notice. It consisted in rendering Latin into French, and French into Latin; Italian into French, and French into Italian, &c. &c. Any person who can take a Latin author into his hand, and read it off in French; or a French book, and read it off in Latin, or any other language, must needs be master of both languages. This was done by several of the classes. The visitors who were present, expressed themselves in terms of the highest admiration. All the classes did well; some of them excelled even themselves. Such teaching has been rare, I apprehend, in our country. It was a proud occasion for all who had contributed to such results.

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* According to Geisler he was consecrated Bishop at Rome, (A. D. 868.) Thus the *succession* came through the *Roman* Church. He, however, introduced rites in accordance with those of the Greek Church, and hence the contests between the Roman see and the Sclavonians—(Hist. Vol. 2, 363; N. Y, ed. 1849.)—Ed. Ch'n.

† We suppose some particular time is referred to. The contest in all was continued much longer than this—some 200 years.—Ed. Ch'n.

‡ On this the whole question turns. If our correspondent will refer to Dr. Murdoch's learned note on Mosheim's History, Vol. 2, p. 3, 13, 314, the claim of the Waldensians to this high antiquity are discussed, and we think, satisfactorily refuted. Yet on them the Moravian claim is built.—(Ed. Ch.)

From 12 to 2 o'clock, on Wednesday, the closing exercises took place, which consisted in the College classes reading English compositions, in the Junior Hall, in presence of a large number of visiters, as follows :—

BURLINGTON COLLEGE.

English Compositions, at the close of the Seventh Term, Tuesday 19th, 1850.

JUNIOR CLASS.

Thomas W. Ryall, Local Attachments.
William C. Avery, "Nimium ne crede colori."
Hobart Breintnall, Thoughts of the Departed.
Reginald H. Hall, The Spartan Mothers.
James A. Upjohn, The Deluge.
Walter A. Mitchell, The Power of Eloquence.
C. Willing Littell, The Nineteenth Century.
George W. Garthwaite. "What's in a name ?"
Dayton Ogden, A Country Churchyard.
G. B. L. Clay, The Fall of Babylon.
John H. McIntosh, Death.
Nathaniel B. Boyd,—
"Quo semel est imbuta recens servabit odorem,
"Testa diu.
Richard S. Jenkins, Fairy Land.
Devereux Klapp, Herod's Feast.
Henry Laurens, When ?
W. J. Waterman, The East.
George M. Mumford, The Star of Bethlehem.
Warren Livingston,—
"Horas non numero nisi serenas."

MIDDLE CLASS.

Frederick A. Clarke, The Classics.
Christopher W. Smith, Home.
George H. Clay, Marathon.
Joseph S. Mayers. Change.
William T. Johnston, Ballads.
Sheldon H. Smith, The Signs of the Times.
Hobart Chetwood, The Majesty of Mind.

SENIOR CLASS.

William Crosswell Doane, Spells.
George McCulloch Miller, Fiction.
George Hobart Doane, Simplest Ties the Strongest.

After the reading of the compositions, the President of the College (Bishop Doane) stated the results of the term, and took occasion to express his high gratification at the manner in which the examination had passed off. The College has prospered in every way, beyond the hopes of its most sanguine friends. The blessing of the Lord, "without whom, nothing is strong, nothing is holy," evidently has rested upon it. It is a church institution, and as such, the "Great Head of the Church" has a special regard for it. One thing is lacking for the more appropriate accommodation of the College as a Church College. It wants a Chapel—such as has been appended to St. Mary's Hall. I was pleased to hear that the pupils of the institutions have resolved themselves into a Society of Solicitors and Collectors for this purpose, and that they have been furnished, by the proper authority, with books for that purpose. May the Lord further this labor of youthful piety, and soon crown it with full success. May his good spirit stir up the wills of his faithful people within the Church, to cause this "house of prayer" to be erected. G. B.

March 22, 1850.

Foreign Intelligence.

WE continue our extracts from Foreign papers by the *Niagara.*

On Monday, February 25, the Ecclesiastical Commissioners' Bill came up in Committee. On coming to the 12th clause, which consolidates the episcopal and the common funds, Lord Powis objected to it as taking away from the crown, the power of appointing future bishops. He proposed that the Commissioners should have power to pay to the common fund, any surplus money which from time to time might come to their hand, reserving the surplus income of the episcopal fund, so that if Parliament should increase the number of bishops, a fund might exist, out of which to supply their incomes. He was sorry to find the clause said nothing of the three additional bishoprics which ministers, just before the last election, promised to erect "as soon as convenient, may be." He inquired how soon this might be looked for. Lord Lansdowne said, it was not the intention of ministers to introduce a bill at present, but he was far from saying that it would not be carried out, when the public expediency and the interests of the Church required it. He advocated the clause as it stood, as not interfering with the future increase of their number, which was not a question of principle but of expediency. The Bishop of London contended, there ought to be a sufficient number of bishops, and that the present number was too small, in view of the vast increase of the population. Lord Stanley supported the amendment, on the ground that the union of the two would produce complaints every time a new bishopric was endowed, that the funds required would suffice for the support of forty parochial clergymen. The Lord Chancellor and Lord Grey supported the clause, and Lord Harrowby the amendment. On division, there were for the amendment, 31; against it, 26. Majority against Government, 5. On Monday, March 4th, it was read a third time.

In the House of Commons, on Thursday the 21st, on the motion of Mr. D'Israeli to go into Committee on the Poor Laws, in order to mitigate the agricultural distress arising from the recent legislation on free trade,—the vote was, ayes 252, noes 273. Majority against, 21. This is claimed by the Protectionists as a virtual triumph.

On Tuesday 26th, Mr. W. J. Fox (the Socinian preacher) brought in a Bill relating to the Education of the people in England and Wales. It provides: first, that the Government ascertain the deficiencies of the means of instruction in every district : 2ndly, that the localities be invited to supply it by their own efforts, establishing local educational committees, with power to levy a rate and erect schools for strictly secular education. If they failed in this, the Privy Council were to interfere. Lord John Russell assented to the introduction of the bill. Sir R. Inglis admitted the ability and temper displayed by Mr. Fox, but condemned the principle on which the measure was based, and the views of education propounded. After remarks by several other members, Mr. Fox replied, and leave was granted to bring in the bill.

The Party Processions (Ireland) Bill, was read a second time in the Lords, on the 28th February. The strict enactments provided, will probably prevent any recurrence of the Dolly's Brae affair.

On Monday, March 4th, an important debate was held on the subject of national education. The Bishop of London hoped the Government would consent to the appointment of a committee of inquiry into the operation of the existing arrangements for grants from public funds ; the Com. of Privy Council and the Committee of the National Society, ought to have a good understanding. The Archbishop of Canterbury said, he considered the present state of education, an anomalous one. The clergy of the Church, and the Educational Committee of the Privy Council were in danger of defeating their common purpose, by mutual jealousies and suspicions. Each stood in need of the other's help. He thought concessions on both sides were desirable, and might be made. Lord Brougham said, he had labored for thirty-six years in this cause and had met with nothing but disappointments. He complained of the perverseness of both Churchmen and Dissenters. In England they quarrelled about doctrine, in Scotland about discipline. He was in favour of a select committee of inquiry. The Bishop of Chichester acceded to the suggestion. The Bishop of St. David's, hoped it would be attended with good results, but did not expect much from it. It was not facts but principles, that were at issue. He made some severe remarks on "the leaders of the agitation," meaning, we suppose, the speakers at the great church meetings lately held on the subject. He was ably replied to by Lord Harrowby, who said, what was wanted, was the establishment of fixed principle and mode of action with regard to education, by the Government. Lord Lansdowne complained of the statements made by the speakers at Willis's rooms. He asserted that the Church of England received four-fifths of the amount voted ; and that there were 400 schools foundd on, or connected with these grants, and in cordial co-operation with the Committee of Privy Council. He thought the present system was a sound and efficient one. When the Bishop of London's proposal came regularly before them, he would give it his fullest consideration.

The second reading of Mr. Worthy's Marriage Bill, came up on Wednesday, March 6th, in the House of Commons. It was opposed by Mr. Hope, Mr. Roebuck, Mr. R. Palmer, Lord Mahon, Mr. Shiel, (the master of the mint, and a Roman Catholic) and Mr. Goulburn. It was supported by Mr. S. Herbert, Mr. Spooner, Mr. Milnes, Mr. Cockburn, Mr. Anstey, Mr. Cobden, and the mover. Among other things, it may be observed that Mr. Milnes argued that as *first cousins* might marry, it was difficult to see why marriage with a wife's sister was forbidden ; while Mr. Shiel observed, that if the bill passed 'the sister would acquire a contingent, (he might almost call it a vested) remainder in the pillow where her sister's cheek had lain.' His remarks on the respect to be paid by the members of the Established Church to its Canons and Table of Prohibited Degrees, were very sound. The second reading of the Bill was carried by 182 ayes to 130 noes. Majority 52.

The remarks of Lord Lansdowne above referred to, have given great offence to the friends of national education on church principles. It is stated that the 400 schools asserted to be in the receipt of government grants, were founded *before* the management clauses were established.

It is proposed to build a "Lambeth Thank Offering Church" for the cessation of the Cholera—£2,000 have been subscribed. In the Parochial District, there are 22,000 inhabitants, with church accommodations for less than 3,000.

We make the following abstract, from our church papers, of English ordinations, on the 2d Sunday in Lent :—

By the Archbishop of York—1 Deacon, 11 Priests.

By the Bishop of Worcester—19 Deacons, 19 Priests.

By the Bishop of Chichester—5 Deacons.

By the Bishop of Chester—17 Deacons, 16 Priests.

By the Bishop of Norwich—4 Deacons, 18 Priests.

By the Bishop of Peterborough—2 Deacons, 1 Priest.

By the Bishop of Gloucester and Bristol—1 Deacon, 1 Priest.

By the Bishop of Ripon—2 Deacons, 7 Priests.

Total—51 Deacons, 73 Priests.

The Bishop of London has declined to allow a sermon to be preached for the London Missionary Society, in any of the churches in his Diocese, this year.

Penance.—A few days since, Mr. John Trevor, late editor of the *Chester Courant*, and now Treasurer in the County Court, did penance in his parish church of St. Bride's, Chester, pursuant to a decree of Chancellor Raikes, for defaming the character of the wife of a respectable Currier in that city. The clergyman, the Rev. Mr. Hutton, caused the church doors to be shut and allowed no one to be present, besides himself, a proctor, the parish clerk and culprit.—*John Bull.*

The Bishop of Aberdeen has withdrawn his appeal to the House of Lords, against the *preliminary* judgment of the Court of Session deciding that they had jurisdiction in the case, and that it must go to a jury. The Bishop, with the consent of the House of Lords, is to pay such costs as have arisen between the pronouncing of the judgment and the withdrawal of the appeal. The costs of the suit in the Scotch Court were reserved until the final decision of the suit, by the *preliminary* judgment.

On the 26th ultimo, the Rev. Jos. Henderson Singer, D.D., was sworn in Regius Professor of Divinity, in the University of Dublin ; and on the following day, the Rev. James Heathorn Todd, D.D., was co-opted a Senior Fellow of Trinity College. The Board of Trinity College have conferred the living of Raymochy, Diocese of Raphoe, on the Regius Professor of Divinity.—*Irish Ecclesiastical Gazette.*

By the way, we perceive a curious mistake of a correspondent of the *Gazette*, who laments that the questions and the answers of the sponsors in the office of Baptism, have been changed in the American Prayer Book, so as not to be made in the name of the Child, and then quotes the PROPOSED BOOK as proof. We beg leave to inform our respected contemporary, that the first question in our office, is identical with that of the English Book, excepting the substitution of "sinful" for "carnal." Nor "is the declaration that the child is *regenerate* omitted" after baptism. If a copy of the *true* Prayer Book of the American Church, is obtained, the correspondent will perceive his error.

The Senate of the University of Cambridge, have resolved to petition against Mr. Wortley's *Marriage Bill*, as "highly injurious to society at large, and to the purity and happiness of some of the most intimate relations of domestic life."

Considerable discussion has been excited by the proposed Court of Appeal, provided on the Bishop of London's new Bill. The opinion is daily becoming wider and stronger, that no plan can be satisfactory which is not approved of by the convocation of the Church or some similar Body, where her voice can be legitimately and freely expressed.

PRINCE RUPERT'S LAND.—The following is the first letter received by the Society from the Bishop of Prince Rupert's Land since his Lordship sailed for his new Diocese :—

"YORK FORT, Aug. 29, 1849.

"Before starting for Red River, I am anxious to send you a few lines to report my safe arrival here, and the commencement of my labor in this distant Diocese. Though the wind did not favor us very much, we had a very fair passage, without encountering any storms by the way. We were off York Fort on the 13th of August, but did not reach an anchorage so as to land finally until the 16th. We were cordially welcomed by the resident chief factor, James Hargrave, Esq., and have spent a pleasant fortnight, and I hope not an unprofitable one, at the Fort.

"We see it with a large number of Indians around, owing to the season of the year ; so many are now down in charge of the boats. It is, in consequence, an excellent opportunity of addressing them, which I have done frequently, besides preaching to them the two Sundays I have been here. Four applied to me for Baptism, and after examination by myself and my Chaplain for six successive evenings, I determined to admit them. The wives of two had also applied, but I could not find in them a sufficient degree of knowledge to justify me in baptizing them. I held a service for the Baptism of the *four* on Sunday afternoon, and there was a crowded Indian congregation, with many of our own countrymen. I am very sorry to leave them without a permanent Clergyman, but I have not men enough to leave one here at present. Could you not give me a grant of 150*l.* or 200*l.* a year, towards the support of one additional laborer ? As you have Missionaries in each of the other Dioceses in British America, would you now complete the work by granting one to your newly-formed Diocese ? I shall have a Clergyman after Christmas, if your Society could promise an income.

"I start this afternoon by boat up the country to Red River, and write therefore in much haste.—Father tidings I shall like to send from the Red River when I have seen and heard more, and know more of the state of the Diocese generally."

Numerous tribes of Indians are scattered through this Diocese. There is only one principal settlement of Europeans, containing about 5,000 inhabitants, on the banks of the Red River, to the south of Lake Winnepeg. There are also numerous factories, or "Posts," connected with the fur trade, over the whole territory.—*Jan. Paper—Soc. P. G., F. P.*

We are desired to state that a reply from the Rt. Rev. Bishop Ives to Questions addressed to him by a Clergyman in this city, in relation to the subjects of Confession and Absolution, has been received, and will shortly be published.

New Publications.

REDWOOD, by Miss Sedgwick—Putnam, pp. 457.

This is the 2nd volume of the delightful reprint of the works of this authoress. We believe it was the first of her published works. It has a curious account of the *Shakers* drawn from a long and personal observation and acquaintance, and we learn from the Preface to this edition that it called forth an objurgatory epistle from the "Elder Sisters," which unhappily has been destroyed, or we should have been favored with its publication. The numerous admirers of Miss Sedgwick must hail the appearance of this volume with much satisfaction.

THE EXPEDITION TO THE DEAD SEA, by Capt. Lynch. Lea & Blanchard. 12mo. pp. 332.

A condensed edition of the larger work. From the landing of the expedition in Syria until its return to the United States, the reading matter is nearly the same in the two editions. The present volume is very neatly printed and costs about one third of the larger and more expensive one. Hence, this valuable narrative may be obtained by all who wish to possess it. The preface gives some very satisfactory reasons for supposing that the Jordan ran originally through the vale of Siddim, and continued its course to the Red Sea. It is for sale by G. P. Putnam, 155 Broadway.

THE DUTIES OF JUSTICE, as they affect the Individual and the State, a Sermon by Rev. H. Potter, D. D., Rector of St. Peter's Church, Albany.

It would be a sufficient recommendation of this sermon to cite the names of the parishioners who requested its publication, among which are those of Messrs. Collier, Reynolds, Barnard and Spencer, distinguished for their civic standing and legal acquirements. We cannot but thank the author, however, for his high minded, sound and patriotic production, which, not only lays the foundations of this moral duty, deep and broad, but also powerfully rebukes the flagrant disregard of its precepts displayed in some of the measures recently proposed in our State Legislature, and sanctioned by one branch. Injustice enacted and enforced under the cloak of legal enactments, is the worst sort of oppression.

The NEW YORK ECCLESIOLOGIST for March has been issued.—The articles are, *On Cathedrals*, No. 1. Giving some useful information respecting the English establishments, and offering some suggestions well worth consideration as to their endowment here ; *Church Architecture*, No. 2. On the system known as the "Early Flowing Middle Pointed," and the necessity of understanding its *principles*, as the most perfect style of Church Architecture ; Extracts from an able paper on *Symbolism*, by Mr. Hopkins, an abstract of which has already appeared in our columns: *Proceedings* of the N. Y. Ecclesiastical Society, the Oxford and the Exeter Diocesan Architectural Societies ; Criticisms on the Chapel of the *Holy Innocents*, West Point, and the *Holy Trinity*, Geneva, W. N. Y. ; Observations in the English Ecclesiologist on the design for the proposed Church at San Francisco, and Mr. Wills's reply ; Notices to Correspondents.

The CHURCH REVIEW for April has been published. It contains, I. EGYPTIAN ANTIQUITIES, an examination of the Works of Mr. Gliddon and Dr. Hawks, in which the former is severely, but justly dealt with for his irreverence, with a careful and learned adjustment of Biblical and Egyptian Chronology, with respect to the aera of the *Hykshos* or Shepherd Kings. II. THE PURITAN *Commonwealth*, which is shown to have been an oligarchy of the straitest sort. III. *Theories of the Second Advent*, in which Prof. Crosby's strange theory is ably examined. IV. *Socialism*—An exposure of the follies of Fourier's system. V. *The Modern Pulpit* : which affords some sound remarks and several good hints, but we were sorry to see one or two irreverent applications of Scripture. VI. A valuable Abstract of early Conventional Proceedings in Pennsylvania, from the papers of Bishop White ; and a Sketch of the early History of the Church in the "Western Reserve," Ohio, by the Rev. John Hall. These papers are edited by the Rev. Dr. Hawks, as contributions to the Department of American Ecclesiastical History. Book notices—Literary Intelligence—Ordinations and Diocesan Intelligence—and summary of Foreign Intelligence. Under this last head are very useful abstracts of the Reports of the Society for the Propagation of the Gospel, and the Church Missionary Society.

BLACKWOOD'S MAGAZINE for March has been reprinted by Messrs. L. Scott & Co. Its contents are *Civil Revolution in the Canadas*, an excellent expose of the defective and oppressive system at present pursued towards the English Colonies, and advocating their representation in Parliament. *A late Case of Court Martial* (Capt. Douglas's in Alderney) ; *Barbarian Rambles* ; Urquhart and Dumas in Morocco, &c. ; *Goldsmith*, No. 2—some observations and hints on his various writings. Two continuations of Tales. Poetry ; *Opening of the Session*—an elaborate article on Agriculture, Commerce and Manufactures, proving *apparently*, that the whole three are in a declining state, owing to the new theories carried out by her majesty's ministers. It is to be observed that the *Edinburgh* and *Westminster Reviews* have as many figures and facts on the opposite side, so we may hope that the nation is not entirely ruined.

BROWNSON'S QUARTERLY REVIEW for April has also been received ; LITTELLS LIVING AGE, No. 307, with an important article on *Arctic Discoveries* ; the *Moravian Church Miscellany* for March and April ; and the *Sailor's Magazine* for April. We have also been favored with a large number of pamphlets : Dr. Brooke's original and entertaining sermon on *Decision* ; Bishop Hughes' Lecture on "*The Church and the World*" delivered in Philadelphia ; Dr. Wylies Discourse on *Justice*, delivered to the Law Students of the Indiana University ; the comprehensive eloquent, and attractive address of William B. Reed, Esquire, before the Alumni of the University of Pennsylvania, embracing a well executed sketch of the early history of that State, a spirited defence of its founder Penn, graphic portraits of the Rev. Mr. Duche, Bishop White, and other honored names among the alumni, with some earnest and just remarks on Education and the improvement of the University. We have delayed noticing this some time, intending to find room for a more extended course of remark, but find it out of the question.

We should also have noticed the receipt of the Catalogue of the *Union Theological Seminary* which contains the names of 92 students ; Seniors 31, Middle 20, Juniors 41.

The last *Christian Remembrancer* contains an admirable article on Baptismal Regeneration, showing the true mind of the Church of England on the subject, and that a belief in Predestination is not necessarily inconsistent with it, as the voluminous Mr. Goode contends. We have put the commencement on our first page, and hope the specimen there given will induce some of our readers to obtain and peruse the whole article. We must also return our thanks to the author of the abstract of Mr. Hussey's Preface on the Epistles of Ignatius, for the very masterly manner in which he has performed his work.

KING'S COLLEGE, TORONTO.—The "Church" paper has been occupied for some time past, with documents relating to the flagitious suppression of this noble institution by the Canadian Parliament. It is hoped that the act may yet be disallowed by the home authorities, and petitions are circulating for that purpose. We are informed that the Bishop of Toronto will shortly sail for England in relation to this affair. In the mean time subscriptions have been entered into for the establishment of a college on the principles of the Church ; and about $50,000 have thus been pledged, and nearly 1000 acres of land. We sincerely hope that the wicked efforts of the enemies of the College may yet be frustrated.

TO CORRESPONDENTS.

"Western Observer" is received ; also "Alarum," —and "M.," with two or three copies of verses without signatures.

MISSIONARY APPOINTMENTS.—The following were omitted last week ; being written on *the back* of the sheet, they were not seen by the Printer :—

Westchester Co.—North Salem and Paterson, Putnam Co., Rev. O. H. Smith.

King's Co.—St. Paul's Church, Williamsburgh, Rev. Geo. W. Fash.

King's Co.—Greenpoint.

The station of Rev. Wm. Long is *Malone, Franklin Co.*, and not Ticonderoga, Essex Co. We gave it as written.

Domestic Intelligence.

WESTERN NEW YORK—*Bishop DeLancey's Visitations.*—On Sunday, March 17th, Bishop DeLancey visited St. Peter's Church, Auburn, which has been beautifully enlarged by the addition of a transept and a recess chancel. The Bishop preached and administered the Holy Communion assisted by the Rector.

In the afternoon, the Bishop preached and confirmed *fifteen* persons, among whom was one of the students of the Auburn Presbyterian Seminary. Very large congregations attended these services.—The enlargement of this Church by an addition of forty-six new pews, the change of its revenue system from subscription to pew rents, and the magnificent painted window in the chancel, are highly creditable to the zeal and piety, and the liberality and energy of the pastor and the flock.—*Gospel Messenger.*

NEW JERSEY.—Grace Church, Elizabethport, was consecrated by the Bishop of the Diocese, to the worship and service of Almighty God, on Tuesday the 2nd instant. We have received a full account of the services and description of the Church, which shall appear in our next.

PENNSYLVANIA—*Episcopal acts of the Bishop.*—Friday, March 22d, P.M. In Gloria Dei Church, Philadelphia. Evening Prayer was said by the Rev. Dr. Clay, the Rector, assisted by the Rev. Mr. Merrick, Deacon. The Bishop preached and confirmed *seven* persons.

Sunday, March 24th, A.M. In St. Peter's Church, Philadelphia. Morning Prayer was said by the Rev. Messrs. Odenheimer, Evans and Merrick. The Bishop preached and confirmed (*thirty-two*, together with *three* in private,) *thirty-five*. The Holy Communion celebrated by the Bishop, assisted by the clergy present.

Church of the Crucifixion, Philadelphia.—The Bishop of the Diocese laid the Corner-stone of this Church on Tuesday before Easter. A number of the Clergy, and a large assemblage were present to witness the interesting services. This is to be a Free Mission Church for colored persons. The success which has hitherto attended the faithful Rector's labors, in his important Missionary field, is a good omen for the future. The building to be erected is to cost about $3,500.—*Banner.*

MISSISSIPPI.—*Pastoral Letter.*—To the members and friends of the Protestant Episcopal Church scattered abroad throughout the remoter parts of the Diocese of Mississippi.

Dear Brethren: It having pleased the Great Head of the Church to put me in trust with the pastoral care of this Diocese, it becomes me, without delay, to set about the work which He has given me to do. Among the many duties pertaining to my office there is none which demands more immediate attention than that of looking after the dispersed members of Christ's flock who have come to us from other dioceses, and are widely scattered throughout the several parts of this State, at a distance from the teachings and ministrations of the Church. It is in performance of this duty that I now address you, sending to each one of you my cordial greetings, and begging to be informed how I may best promote your spiritual good.

Most of you, I fear, have suffered much from the want of those ministrations to which you were accustomed in the homes from which you came. Knowing this, therefore, and trusting that many of you are sincerely desirous of coming again under the instruction of the Church, and of worshipping at her altar, I now beg to be made acquainted with your wants, in order that, as God shall enable me, I may supply them.

The laborers in this portion of the Lord's Vineyard, though true to their trust, are as yet, few in number. But, however faithful and diligent they may have been, they have been prevented, by the necessities of their position, from extending their labors beyond the immediate bounds in which they were employed. The same may be said of the labors of your late Provisional Bishop, and of the Bishops of Louisiana and Texas and Alabama, to whose nursing care this Diocese is so much indebted. Though desirous of imparting the full benefit of their ministrations to each and all of you, the pressing demands of their own respective charges have rendered it impossible for them to visit the remoter parts of the State. Through the want, therefore, of more missionary help, and of a full and permanent organization of the Diocese, many portions of the interior have been unavoidably neglected. And it is feared, therefore, that a number of the sons and daughters of the Church have either been led by the spirit of the world to forget her teachings, or been driven by a sense of spiritual destitution into strange pastures. To search out those who remain, to gather them and their little ones into the fold of Christ, and to lead them to the waters of salvation, will ever be one of the most grateful, as it is assuredly one of the bounden duties of my charge.

With a view, then, to the accomplishment of this object, I now write to you, requesting that each member and friend of the Church to whom this may come, will without delay furnish me with the information which I ask for.

The points on which I particularly desire to be informed are these :

In what county do you reside ? How far from the County-town ?—and in what direction ?

Are any of your neighbors acquainted with the Church, or desirous of knowing her ?

Is there any house or public room in your neighborhood in which our services could be occasionally held ?

Do you need any Bibles, Prayer Books, or tracts ? If so, inform me how many, and by what conveyance I may send them to you.

An answer to these inquiries, and any other information calculated to promote the object of this communication, I will be thankful to receive, at an early date. You may address me directly at Natchez, or else make known your wishes to any Clergyman of the Church who may be most convenient to you.

Commending you, dear Brethren, to the good Providence and Grace of our Heavenly Father, and praying that His best blessing may descend upon you, I subscribe myself your loving brother and servant in the Lord, WM. M. GREENE.

Bishop of the Protestant Episcopal Church, in the Diocese of Mississippi.

Jackson, Feb. 28, 1850. *Banner.*

WISCONSIN.—*St. Luke's Church, Racine.*—On the third Sunday in Lent, March 3, 1850, the Rt. Rev. Jackson Kemper, D.D., visited this parish. In the morning, after Morning Prayer by the Rector, the Bishop preached, and administered the Holy Communion. The collection at the offertory, amounting to $21 72, was for missions in the Diocese of Wisconsin. In the afternoon, the Bishop examined the Sunday School upon the Gospel for the previous Sunday. In the evening, after Evening Prayer by the Rector, the Rev. E. Greenleaf, Rector of St. Matthew's Church, Kenosha, reading the Lessons, the Bishop preached, and administered the rite of confirmation to six persons.—*Christian Witness.*

At St. Paul's Church, Milwaukie, on the Fifth Sunday in Lent, March 17th, the Right Rev. Dr. Kemper, Bishop of Wisconsin, advanced to the Holy Order of Priests, the Rev. William Markoe, Deacon, Rector elect of the Church of St. Sylvanus, Nashotah. The Sermon was preached by the Bishop. The Candidate was presented by the Rev. Benjamin Akerly, Rector of St. Paul's. The Rev. David Keene, B.D. assisted in the imposition of hands.

In the evening, at the same church the Bishop confirmed *twelve* persons.

CLERICAL CHANGES.

The Rev. Robert J. Walker having resigned the charge of the Missionary station at Greenpoint, L. I., and accepted an invitation from the Vestry of Calvary Church, Williamsburgh, N. Y., requests his correspondents to address him at the latter place.

Died.

At Mantanzers, Cuba, on the 12th of March, Charles J. Muenscher, of Taunton, Mass.

Mr. Muenscher graduated at Brown University, in 1845, with the highest honors of that institution, and after a year of further study, entered the General Theological Seminary. He had finished the course there, and obtained permission from his diocesan to continue his preparation Holy Orders during another year, when the state of his health compelled him to seek a more congenial climate, but neither himself nor his friends supposed that their parting was to be the last farewell on earth. His decease was unexpected, and the intelligence of it was a painful shock to many who were warmly attached to him.

His consistent Christian life, his amiable, generous and humble disposition, and his superior talents had gained for him the esteem and love of a large circle of friends, among whom their loss is most deeply felt ; yet they are consoled by their confident trust that he rests with the blessed dead in Paradise.

On Wednesday, March 27th, at her residence, Burgundy, Fairfax Co. Va., Emily, wife of T. A. Stoutenbergh, and daughter of Peter Maverick, deceased,

"Blessed are the dead who die in the Lord."

Notices.

CHURCH OF THE CRUCIFIXION,

University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Course of evening lectures on Primitive Christianity.

Lect. II, (on Sunday, April 7,) *The Life, Opinions and Martyrdom of St. Polycarp of Smyrna.*

Service at half-past 7, P. M.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (8th inst.,) at half-past 7 o'clock.

THOMAS P. CUMMINGS, Rec. Sec'y.
New York, Apr. 6, 1850.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Regular Meeting of the Board of Managers will be held on Tuesday afternoon next, the 9th inst., at 5 o'clock at the Depository, No. 20 John street.

WILLIAM H. BELL, Secretary.
New York, Apr. 6th, 1850.

THE PROTESTANT EPISCOPAL TRACT SOCIETY.

A Regular Meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 9th inst., at 5½ o'clock, P. M. D. HUBBELL HOYT, Sec'y.
New York, Apr. 6th, 1850.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow Street, near Grand.

Rev. Dr. Higbee will preach the Quarterly Sermon in this Church, to-morrow evening. Service to begin at 7½ o'clock. Episcopalians respectfully invited to sustain this thriving parish.

April 6, 1850.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

An adjourned meeting for the consideration of the Reports of the Committees, or By-Laws and nominations, will be held in the Sunday School Room of the Church of the Ascension, on Tuesday Evening next, the 9th instant, at half past seven o'clock. A punctual attendance is requested.

By Order of the Committee of Arrangements.
April 3, 1850. F. W. WELCHMAN, Chairman.

CALVARY FREE CHURCH, WILLIAMSBURGH,

Third Street, near Grand.
REV. ROBERT J. WALKER, Rector,

Services on Sundays at 10½ A. M., and 7½ P. M. Lecture on Friday Evenings.

April 1, 1850.

NOTICE.

Rev. John Henry Hobart will Preach in Calvary Church, Brooklyn, to-morrow (Sunday evening.) Services to commence at half past 7. A Collection will be taken in aid of the funds of the Church.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 19th ult, viz:

Rev Thos W Hines, Knoxville, Tenn, 10; St Pauls ch, Wellsboro, Pa, 5; St Judes, Philadelphia, 17; family mite box, 1; Female Patapsco Institute, Howard District, Md, for Africa, 15; S S St Anna's, Fishkill Landing, N Y, additional for Africa, 55c; through W H Hubbard Esq, Richmond, Va, St Thomas, Orange, Va, 8; Mrs Ann S Nibblet, China, 5; Africa, 5; Col F H Smith, China, 5; S S St Pauls, 5; Westover Parish, 20; St Johns, Richmond, 12.50—60.50; through the same Parishes, Amelia and Powhatten, Va, 22; family mite box, 1; Total 132.05.

J. SMYTH ROGERS, Treas.
New York, April 2, 1850. No. 2 Park Place.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 19th ult, viz:

Rev J R Lee, Leaksville, N C, ½ 5; Mrs L M Nelson, ½ 2; Mrs N P Binford, 1; St Phillips, Kirkwood, Miss, 16; St Pauls, Akron, O, 3; St Georges, Fredericksburgh, Va, 20; Easter Offerings, H S H, Goshen, N Y, 5; a member of Christ ch, Detroit, Mich, for Fayetteville, Ark, 10; St Thomas, Orange C H, Va, 8; Christ, Middlesex, 10; Walkers, Albermarle Co, 9.55; St Johns, Louisa, 2.50; Westover parish, 20; St Johns, Richmond, 12.50; St Johns, Fort Hamilton, N Y, Easter Offerings, 37 50; Total $142.

THOMAS N. STANFORD, Treas.,
New York, April 2, 1850. 139 Broadway.

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The Treasurer announces the receipt of the following sums since his report of the 19th inst.

Mr John T. Irving, 5; Mrs C Guion, 2; Miss Margaret E Guion, 2; Master George G Guion, 2; annual subscribers, 11.

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THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 4, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 19th inst.

Rev. Henry McVickar, donation, 5; collection in Trinity Church, Rev E Y Higbee, D D, 41 50; total, 46 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 4, 1850. 20 John street.

THE POOR.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor.

From a "Young Friend," $1.

LOT JONES, 77 Second Avenue.
Rector of the Church of the Epiphany.
New York, Mar. 19, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 5th inst, the following contributions, viz.:

From J W DePeyster, Esq, P F N S, 5; Church of the Annunciation, N Y, Rev Dr Seabury, "*Easter Offerings*," 103 44; St Peter's Church, Lithgow, Rev H Wheaten, 3 28; St John's Church, Stillwater, 2; and St Luke's Ch, Mechanicsville, Rev R B Fairbain, 2; Church of St John Baptist, N Y, Rev C R Duffie, 4 76; St John's Ch, Brooklyn, Rev Dr Johnson, 25 03; total amount, 145 56.

C. N. S. ROWLAND, Treasurer,
April 2, 1850. 55 Water-st.

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April 6, 1850. 2 t

WANTED.—In the country, by the Widow of an Episcopal Minister, late from Europe, a situation as companion to a lady, either as reader, writer, or to make herself generally useful in the family. Salary is not so much the object as the comforts of a quiet home, the advertiser having a small income. M. H. M.

Any commands addressed to the office of the *Churchman* shall be duly attended to. The most satisfactory references can be given, if required.
April 6. tf

PARLOR ORGAN—For Sale, a handsome Parlor Organ, in a Rosewood Gothic Case, containing stop diapason, principal dulciano and flute, and of superior tone and finish. Apply at Bacon and Raven's Piano Forte Manufactory, 162, Centre-st., opposite Canal.
April 6, 1850. 3 t

CHOICE AND RARE THEOLOGICAL & BIBLICAL LIBRARY—To be sold by COOLEY & KEESE, at their great Sales Rooms, 377 and 379 Broadway, corner of White street. Sale to begin on the 1st of May, (Monday,) at 7 o'clock, P. M., and to be continued every evening till the whole is sold. This most *Select, Valuable*, and *Extensive Theological*, Classical, and *Historical Library*, forms the entire selection of a Clergyman, who has spent some twelve years (several in Europe) in collecting it, expecting it would form a College Library, and it has cost him some *twenty-five thousand dollars*—all collected by himself, a large portion in England, and the rest imported expressly to order. The Library contains about ten thousand volumes, comprising the *best* works in theology—*whole works* and *best editions*—the Fathers of the Church, East and West, of the first twelve centuries :—the Classics, Greek and Latin—amongst them a *large paper copy* of Valpy's Delphin, containing the *supplementary volume*, in 141 volumes, the Reformers of the Church of England, History of the Church and Churches of all Ages and Countries, Sects, Heresies, Councils, Popes, &c., &c. Biographies, some two hundred, Belles Lettres, and General Literature. There are some exceedingly choice MSS:—one, 2 vols. folio, in Hebrew and Chaldee, six hundred years old, and cost 50 guineas. Several Encyclopædias, London, Edinburgh, Metropolitan, &c., last editions. The great Theological Lectures *in full*, Bampton, Boyle, Warburton, Lady Moyer, Hulsean, &c., &c. Very extensive in Bibliography, Atlases, Polyglott Bible, Lexicons, &c , &c. It is also exceedingly rich in the *best works* on Chronology, Antiquities, and Mythology : Newton, Jackson, Hales, Browne, Clinton, Faber, Bryant, &c., &c. ;—also in Reviews and Periodicals : the Edinburgh Quarterly, British Critic, Christian Observer, &c. ; and many hundred such authors as Waterland, Bramhall, Leslie, Warburton, Lardner, Leighton, Cranmer, Jewell, Bp. Hall, Robert Hall, Jeremy Taylor, Barrow, Sherlock, Tillotson, Calmet, Baxter, Strype, Lord Bacon, Henry, Edwards, Dwight, Doddridge, Locke, &c., &c. ; the London Polyglott, the Universal History, &c. &c.
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D. APPLETON & CO., have Just Published :

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NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy aud Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely :) "Clerical" and "Citizens" Department.

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Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 6, 1850—tf

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JOHNSON ESTATE, BROOKLYN.—The attention of the business readers of the Churchman is directed to the sale of valuable and productive property, houses and lots in the city of Brooklyn, on Tuesday, the 23d of April, on the estate of the heirs of John B. Johnson, by James Cole, at the Merchants Exchange, Wall st., New York. It is the largest and most important sale of Brooklyn property, for the season. It is very central, and much of it in choice locations. To those who are able to hold it, it will liberally repay present and permanent investment.
April 6, 1850. 3t $

REPORT FOR MARCH.—The New York Life Insurance Co., No. 68 Wall st., have issued during the month of March, two hundred and forty four new policies, viz.:

To Merchants	51	To Ladies	1
Mechanics	69	Physicians	5
Farmers	37	Lawyers	9
Clerks	14	Clergymen	2
Public Officers	8	Civil Engineers	5
Manufacturers	10	Hotel Keepers	3
Mariners	5	Teachers	5
Students	2	Others	18
	196		48
		Total	241

Whole number of Policies Issued 5343

This Company, last January, declared a dividend of 40 per cent. for 8½ months. Also declared an Interest of 4 per cent, to be paid on previous dividends.

Accumulated Capital, Jan. 1, 1850,—$211,829 50.

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MEDICAL EXAMINERS.—George Wilkes, M. D., Cornelius R. Bogert, M.D., In attendance daily from 1 to 2 P. M.

SELLING OFF STOCK AND RETIRING from Bookselling.—The Subscriber being deprived of his store in the Tract Society building, 146 Nassau-st., is determined to quit business. He, therefore, in order to close his concern, offers his Valuable Stock of Books to persons in want of them, at prices that will be sure to command their attention. Most literary men, amateurs, scholars, professional men artists, and in short every one who either reads or buys books, knows how recherche, valuable and extensive that stock is.—It is unnecessary for him, therefore, to say more than that it contains the most valuable treatises on every branch of knowledge, in all languages, for sale in this country. The whole will now be disposed of at lower prices than ever before, as he must close his business in a very few months.

Let every one, therefore, who wants books of any kind call, and he will purchase them at prices by which he will save one half his money. This is an inducement the subscriber thinks will not be disregarded, and no person shall leave his store dissatisfied or disappointed, at least so far as price is concerned.

JOHN DOYLE, Bookseller,
m 16, 1850, 8t $ 146 Nassau-st., N. Y.

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

Poetry.

From the Altar.

Christ risen.

BY THE REV. ISAAC WILLIAMS.

"If Christ be not raised, your faith is vain, ye are yet in your sins."

CHRIST rises; lightning-stricken at the sight,
The armed soldiery, who at the tomb
Kept their unholy watch, and walked the gloom,
Fall back, their faces hide in dread affright,
And like the scared shadows of the night
Hasten away; as when the aerial dome
The rising moon doth suddenly illume,
With silent intervention calm and bright
Just rising, and the clouds departing fly,
And flying feebly catch her silver ray.
E'en so those heathen thoughts which held their sway,
And ever in the heart were hiding nigh,
When CHRIST doth visit us before His way
Shall flee, and He shall fill the untroubled sky:

"If we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection."

CHRIST rises! not alone, with Him His own
Are rising from their graves, and burst the veil,
And look again on this their earthly jail,
E'en as the moon doth not arise alone,
But watchful sentinels attend her throne,
Yet love that they themselves should fade and fail,
In her surpassing lustre dim and pale.
'Tis thus when CHRIST within the soul made known
His glorious resurrection shall declare,
His love and light shall dissipate the gloom;
Nor shall He thither unattended come,
But all the graces with Him make their home,
When He the darkness of the soul lays bare,
Fain to vouchsafe His gracious Presence there.

Selected Matter.

From the Quarterly Review.

Language an Argument for the Unity of Man as a Species.

That language should exist at all, and that it should exist among every people and community of the earth, even those lowest in the scale of civilization, is in itself a cogent argument for the unity of man as a species. As is the case with so many other wonders amidst which we live, its very familiarity disguises to us the marvellous nature of this great faculty of speech, confided to man and to man alone, by the design of his Creator.* The more deeply we look into the structure and diversities of language, the more does this wonder augment upon us, mixed however with great perplexity, in regarding the multitude and variety of these different forms, hitherto reckoned only by approximation, but certainly exceeding some hundreds in number. Many of these are reducible with more or less deviation to certain other common roots—do not yet admit of such affiliations, others again have been so imperfectly examined or recorded, owing to the want of a common phonetic system, that no sure place has yet been assigned to them in the series.

It is to this seeming chaos of tongues that the labors of modern scholars and philosophers have been earnestly directed; not simply for the solutions of questions as to the structure, diversities, and connections of language, but with yet higher aim, in regard to the origin and progress of nations. Ethnology owes many of its most precious documents to these researches. They have aided it where the records of history were obscured or altogether wanting; and it cannot be doubted by those who have watched the course of this science of late years, that it is destined to advance much further by the same prolific mode of inquiry. We have before noted the names of some of the eminent men engaged on the subject. The "Discourse on Ethnology" by Chevalier Bunsen, is a remarkable example of these labors, and of the philosophical refinements which have been added to the study of language. The vague and partial conjectures of etymology, the crude catalogue of words caught by the untutored ear, are now replaced by a close and critical research into the principles of language, and into analogies of a higher class than those founded upon words and sound alone. We could willingly pursue this subject further, but must limit ourselves simply to what may show the vast aids derived from this source to the study of the History of Man, and the increasing certainty of the conclusions, as the materials become larger, and the methods of using them more comprehensive and exact.

The classification of languages is, in truth, the classification of mankind; migration and intermixture of languages, are records of the changes and movements of man over the face of the globe. From the singular multiplicity, however, of these forms of human speech, a person new to the subject might well suppose it impossible to arrive at any certain issue; while those who have gone deepest into it find certain limits, which no genius or labor can surmount. Nevertheless in relation to our argument, this very multiplicity, like that of the physical varieties of mankind, becomes an evidence of common original. Whatever opinion be held as to the primitive source of language—and many have found cause to consider it of Divine communication—we may fairly presume that the numerous varieties of speech, now existing, had their origin in the detached localities and under the various conditions in which portions of mankind were early spread over the earth. Their formation and the changes they have undergone, have been determined by the faculties, feelings and social instincts common to the whole species, and requiring analogous modes of expression by speech. Accordingly we find that the grammatical relations of different languages apart from those technical forms which disguise them to ordinary observation, are more certain and closer than the connexion by words and roots. Were there more than one species of mankind, and were the type of one race really inferior in its origin to that of another, nothing would be so likely to attest this as the manner of communication of thought and feeling. Language itself would become the surest interpreter of this difference. But its actual varieties, only partially coincident with the degree of civilization and social advancement, offer no such lines of demarcation; and however great the differences, all possess and manifest in their structure and common relation to the uses or necessities of man.

The most peculiar class of languages, that most detached from others in its genius as well as forms, is undoubtedly the monosyllable as spoken and written in China and certain conterminous countries. The singularity of this *inorganic language*, as it may be termed, have furnished endless matter for discussion to the most accomplished philologists. It has even been made a question whether it should be termed the most imperfect or the most perfect of human speech; whether the rudest or the most philosophical of inventions Without engaging in a warfare of definitions, which here, as in many other cases, are the real matter in dispute, we may safely state it to fulfil all the probable conditions of language in its earliest and most simple form. M. Bunsen goes so far as to consider it as a monument of antediluvian speech, insulated from others by physical changes on the globe, sustaining those primitive and fundamental characters which have elsewhere merged into secondary and more complex forms. Without following him into this bold speculation, it is sufficient to say, that even if the Chinese language were proved to stand absolutely alone in its most prominent features, we could recognize in this no proof of a separate stock of mankind. The physical characters of this people distinctly denote them as belonging to the great Mongolian family; and as the monosyllable form of language does not extend to other nations of that race, we are not entitled from its peculiarities to deduce a conclusion which is opposed to these less dubious marks of a common original.

We are left, then, amidst this multitudinous array of tongues, with no more certain clue of origin, than those common necessities of social life and intercourse which belong to the species. These however, are necessities in the strongest sense of the word. They compel the formation of language, and even of the more essential grammatical forms which it assumes. To explain its multiplied varieties, we can do no other than admit, what is probable indeed on other grounds, the early separation of the human race into distinct communities, and the dispersion of those into localities so far detached as to give cause and scope for the formation of new languages; some of them retaining obvious traces of a primitive root, and collaterally connected more or less closely with other tongues; others, again, seemingly insulated in origin, and independent of all such connexion. The latter case is obviously the one most difficult to conceive, compatibly with a single origin of mankind, and in seeking for explantion, we feel ourselves forced backwards upon periods of time which may well alarm the imagination and discourage inquiry. Recent research however, has done a good deal to abate these difficulties; and it is important to remark here, as we have done in respect to the physical diversities of mankind, that the more minute the inquiry, the more do all differences and anomalies disappear from view. A mere superficial regard to words and sounds, often leaves widely asunder what a rigid analysis of methods and roots will exhibit as closely related in origin, and dissevered only by successive steps, which are sometimes themselves to be traced in existing forms of speech. The philosophy of language thus becomes a guide to ethnology, the best interpreter of the history of nations.

Were we not limited here to a mere outline of the subject, many instances might be given of these recent discoveries in philology, which have removed old barriers of time and space, and thrown their light forwards upon fields of knowledge still unexplored. It is interesting to note how much these discoveries, as well as the classification and nomenclature of languages previously adopted, connect themselves with the recorded tripartite division of mankind into three great families, after the Scriptural deluge. Some of the most remarkable results recently obtained are those which disclose relations, hitherto unsuspected or unproved, between the language of ancient Egypt and the Semitic and Japhetic languages of Asia; thus associating together in probable origin those three great roots which, in their separate diffusion, have spread forms of speech over all the civilized parts of the world. Taking the Japhetian or Indo-Teutonic branch, as it has lately been termed, we find these inquiries embracing and completing the connexions between the several families of language which compose this eminent division of mankind; already dominent in Europe for a long series of ages, and destined apparently, through some of its branches, to a still more general dominion over the globe. We may mention, as one of the latest examples of the refined analysis of which we are speaking, the complete reduction of the Celtic to the class of Indo-Teutonic languages, through the labors of Bopp, Prichard, and Pictet; whereby an eighth family is added to this great stock, and the circle completed which defines their relations to one another, and to the other languages of mankind.

In closing our remarks on this subject, we must again repeat that we have almost exclusively limited them to what regards its general connexion with the primitive history of man; unable to include that vast body of knowledge which has given philology a place among the sciences, and associated it with ethnology by relations which serve to illustrate and verify both. Yet we have said enough to show how closely the history of human language is connected with that of the human species—and further, how strongly these researches tend to the same conclusion as that already deduced from physiology, viz: that man is of one species, and derived from a single pair primitively created on the earth. There yet remain two inquiries, to which, notwithstanding their interest, we have only slightly adverted—those, namely, which regard *time* and *place* in their relation to this great event. But to say nothing of the intrinsic difficulty of these questions under any circumstance, we consider that they cannot reasonably be brought into view until we have first mastered, as far as it may be done, this preliminary science of human language. Our physical knowledge of man, as a part of the animal creation, is wholly inadequate to such inquiries; and he must, in truth, be an adventurous reasoner who expects to draw from either source any certain solution of them.

We may possibly at a future time resume this important subject in the greater detail it requires. Meanwhile, we hope to have already justified the assertion with which we prefaced this article, that there is no subject of science of deeper interest than that which regards the natural history and original condition of man. Even were the questions it involves less remarkable, and less important in regard to the present and future condition of the species, the methods of argument and sources of evidence are such as may well engage and engross every scientific enquirer. The evidence is drawn from all parts of creation —from the mind as well as from the bodily conformation of man himself. The argument is one of probability; always tending to greater certainty, though, it may be, incapable of ever reaching that which is complete. But this is a method of reasoning well understood to be compatible with the highest philosophy, and peculiarly consonant to our present faculties and position in the universe. And if, 'in this ocean of disquisition, fogs have been often mistaken for land,' as in so many other regions of science, we may at least affirm that the charts are more correctly laid down than ever before; the bearings better ascertained; and that our reason can hardly be shipwrecked on this great argument, if common caution be observed in the course we pursue.

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* We will not, by widening the definition of language, embarass ourselves with the question whether this faculty be not possessed by various animals subordinate to man. Admitting fully the expression of Cuvier in comparing the faculties of brutes with those of men, "*Leur intelligence execute des operations du meme gente*," we still believe that no just definition can identify the mere instinctive communications by sound, however modified, through which the wants of animals are expressed and supplied, with those wonderful forms and devices of language which have rendered even grammar itself a science, and an index of human character and culture. Of the writers who have sought to assimilate the language of inferior animals to that of man, the late Dr. Macculloch is the most able, and in his posthumous work on Natural Theology, will be found a very ingenious chapter on the subject, defaced, it must be owned, by a style and spirit of writing which robs his works of half their value. In this case it seems less his object to elevate our notions of the faculties of the lower animals, than to degrade our estimate of the human being.

(From the Colonial Church Chronicle.)

"The Colonial Empire of Great Britian, especially in its Religious Aspects," a Lecture addressed in the Town Hall, at Stourbridge, to the Amblecote Church of England Young Men's Association, on December 31st, 1849. By Lord Lyttleton."

Before speaking of the contents of this Lecture, we wish to record our sincere satisfaction at what appears to us a most hopeful sign of our times—the increased interest which is taken by men of rank and education in all that concerns the moral and intellectual improvement of the middle and lower classes of society. Every effort to bridge over the gulf which has too long separated the rich and the poor, the patrician and plebeian, is deserving of our warmest commendation. In the present instance, Lord Lyttleton has brought under the notice of an Association of young Churchmen, a subject of vast importance to the Church, as well as to the state of Great Britain. Commencing with the definition of a Colony, and then describing the various sorts of dependencies which belong to the Crown, Lord Lyttleton proceeds to give a rapid sketch of the origin and progress of our settlements in every quarter of the world. We cannot follow him in detail, but must content ourselves with a few observations on those portions of his lecture which have the closest affinity with the objects of our Journal.

The following passage powerfully enforces a position which we have uniformly maintained:—

"But more than this; the foundation of Colonial Bishoprics is actually the very first object, that, among Churchmen, should engage the friends of missions to our settlements; and their increasing number is not merely a mark that their founders in this country are pursuing certain opinions of their own as to the Constitution of the Colonial Church, but is really an unfailing proof, to a greater extent than anything else can be, that the vital religion of the Church of England is making its way in the Colonies. I must make a few remarks on this, because it is by no means universally admitted. It is often said by persons, who take a superficial view of the subject, in the House of Commons and elsewhere, that it would be better to send Clergy without Bishops to the Colonies, as that can be done at a less expense, which is true. Now, without dwelling on the obvious answers to this, which are of general application, namely, that such an argument, if valid, would show that there need be no Bishops any where, and that if we plant Clergy without Bishops in the Colonies, we are not in fact placing the Church of England there, but something short of it, inasmuch as the Episcopate is an essential and indeed is the central and constituent element of that Church—without dwelling on these and the higher considerations of the subject, which, however, I hold as strongly as any one can,—I will content myself with the simple reply, that the only effectual way to obtain the very object which the opponents themselves profess to have in view, namely, a sufficient number of Clergy in the Colonies, is to do what we now advise. The way to have Clergy is to send Bishops in due number and proportion.

This is what follows from reasoning and is still more abundantly established by experience. The presence of a Bishop—the departure of a new Colonial Bishop for his See, from these shores,—has been like that beautiful economy in the animal world, the queen bee among the bees, without whom they will not gather nor go forth. Never yet has a Colonial Church thriven without a Bishop; never yet has the appointment of one failed to be followed by the most marked advance in the spiritual well-being of the settlers. Of course I cannot go into lengthened proofs of this; I assert it, and have no fear of any well grounded contradiction. I will only mention one brief illustration of it, because it is in pursuance of what I formerly promised, that I would advert to the great improvements of that one of our Colonial Churches which did the most languish, that at the Cape of Good Hope. The Bishop of Capetown left England, accompanied by seven Clergymen and Catechists, and was followed within a year by twelve more; and within a year he found employment for fourteen Clergy and ten Catechists within the bounds of that neglected Diocese. There is no position that I would more willingly undertake to defend in any assembly of intelligent Churchmen than this, that the way to establish the Colonial Church is to lay its foundation in the Episcopate."—P. 30, 31.

We shall be pardoned for adding a few supplemental facts. It is little more than ten years since Upper Canada and Newfoundland were formed into separate Bishoprics; and within that period, the number of Clergy in the former, or Diocese of Toronto, has increased from 70 to 138; while in Newfoundland [exclusive of Bermuda,] it has been multiplied more than *fourfold*—that is, from ten in 1839, to 42 in 1849. The Clergy in New Brunswick continued stationary, at about 30, for many years, while it remained without a resident Bishop, but within three years after the arrival of the Bishop of Frederickton, their number was raised to 45.

In 1842, the number of Clergymen in Van Dieman's land was 19; but in that year Her Majesty was pleased to erect that island into a Bishop's See; and the consequence was, that, in about six years, there were 53 Clergymen officiating in that new Diocese.

The progress has been, if possible, even more striking in the more recently formed Sees. In the Diocese of Melbourne, [Australia,] Bishop Perry found, on his arrival in the beginning of 1848, three Clergymen: there are now fifteen. The Bishop of Newcastle, [Australia,] consecrated in 1847, informs us [July 10th, 1849,] that every destitute district mentioned in the appeal which he circulated before leaving England, is provided with a Clergyman. He adds, "since we arrived, ten fresh Clergymen have most materially strengthened the Church, and carried its ministrations through the length of this vast Diocese." Lastly at the period of Bishop Short's consecration in 1847, there were only four Clergymen in South Australia, while at the present time there are fifteen.

Surely therefore no room is left for doubt of the truth of Lord Lyttleton's assertion, that "the way to have Clergy is to send Bishops in due number and proportion" This is the truth which we have been long in learning, and one which it should be our business to prevent from being overlooked. With all that has been done of late, our Colonial Dioceses are still like empires in extent; and there is hardly one that might not be advantageously sub-divided. The Bishopric of Montreal stretches full 800 miles from the Bay of Gaspe to Clarendon on the Ottawa.—That of Newfoundland comprises Labrador on one side, and Bermuda on the other. Calcutta Diocese extends from 1 deg. 15 min. to 31 deg. N. Lat., and from 69 deg. to 104 deg. E. Long., or about 2000 miles by 1800. The Swan River Settlement is 15 days voyage from Adelaide.

It must, indeed, ever be a cause of thankfulness and rejoicing, that the Church of England, during eleven years of unusual trial and difficulty, has yet been enabled, by the Divine help, to multiply her Colonial Episcopate *threefold*; but we must be allowed to express a hope that those who have led the Church in this great movement, will still speak to her true children to go forward. It is a high privilege to which they are called; and they cannot doubt of God's blessing, while giving themselves to a work which, more than almost any other, is directly conducive to His glory, and the best interests of mankind.

Advertisements.

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THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

The Modern Languages are taught by a competent Professor, at $7, each per term. Bills payable, in all cases, in advance.

Application may be made to the Principal,
S. B. PADDOCK.
Cheshire, Conn. March, 1850.

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CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal, No. 54 West Twenty-first Street, New York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 189 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our Duty to God	"	18 "
Charles Burton. A Tale	"	23 "
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Scripture reading lessons for young Children, 3 partsin one vol	"	25 "

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THE EVERGREEN, A Monthly Church Offering. In entering upon the seventh year of this magazine, the proprietor would respectfully call to it the attention of members of the episcopal church. Its design is to furnish to the Christian family a source of instruction, amusement, and profit; to adapt its pages to the wants and comprehension both of parents and children, so that it may be a welcome visiter to all. Such a magazine, conducted upon true Christian principles, and inculcating no lessons which are not in accordance with the teachings of the church, is a *desideratum* in the literature of the day. This, our periodical is intended to meet; and we ask the aid and co-operation of those who have at heart the spread and maintenance of correct religious principles.

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We take the following notice from the Churchman of Dec. 22, 1849.

"We have been presented with the bound volume of the Evergreen for the present year, which makes a very handsome appearance. It contains a large amount of edifying reading matter, especially the historical articles; the book notices are judicious and discriminating; and it is embellished with views of churches and landscapes. Every effort will be used to keep up its character and maintain its influence as a sound and useful church journal, and we shall be happy to find that an increased list of subscribers will reward the enterprise of our esteemed friend."

N.B. Subscribers in New York, Brooklyn, Williamsburgh, Jersey City, and Newark, will have the magazine delivered at their residences.

Back volumes, containing portaits of many of our Bishops, and views of most of the churches in the city, may be had in sets, or single volumes.

W. H. ONDERDONK, Proprietor,
Jan 26—tf 161 Fulton street.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

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New York, August 4, 1849. tf

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March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
NEWARK, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29	$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

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February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

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The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

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Jan. 29, '49,—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1869, $372,000, securely invested in Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

The fund is rapidly increasing by a widely-extended and prosperous business.

The Company declared a divident of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

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August 18—tf

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Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

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March 1—tf

CHURCH ORGAN Manufactory, 548 Pearl St., near the City Hospital, Broadway, New York.

Mr. Jardine respectfully solicits orders, which will be most faithfully executed, and upon reasonable terms.

Church, Parlor, and Church Barrel, and Finger Organs, on hand, and made to order, by

Dec. 8, 1849. GEORGE JARDINE.

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Feb. 23 tf8

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

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